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# AN EXPOSITION

Of the first Chapter of the  
Song of Solomon.

Wherein the Text is Analysed, the  
Allegories are explained, and the hidden  
Mysteries are unveiled, according to  
the Proportion of Faith.

WITH  
SPIRITUAL MEDITATIONS  
Upon every Verse.

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By HANSERD KNOLLYS.

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*My mouth shall speak of wisdom, and the Meditation of my heart  
shall be of understanding, Psal. 49. 3.*

*This is a great Mystery, but I speak concerning Christ, and the  
Church, Eph. 5: 32.*

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SPIRITUAL MEDITATIONS

Upon every Verse

By HENRY KINGSLEY

Printed by J. JOHNSON, in Pall-mall, near the Theatre-Royal, in the Strand, 1795.

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To the Right Honorable

Francis Lord WILLUGHBYE

Baron of Parham,

And His most pious Lady,

And their religious Children.

Right Honorable,



Have not presumed to prefix  
your Name, with respect to  
any worth in this Work  
performed on my part, only  
I am desirous to express my  
singular Gratitude and Ob-

servance to your Lordship, and to your most  
Noble Family. My poor labours in expoun-  
ding this and other Chapters of this Book  
( as I fulfilled the daily course of my Mini-  
stery in your Lordships House ) were not  
without good success, through the blessing  
of God ; w<sup>ch</sup> hath encouraged me, not only  
to offer the Exposition thereof to your more  
deliberate and serious consideration, by the

# The Epistle DEDICATORY.

Reading of it, but also to publish it under your Lordships Patronage, for the benefit of others. In this mysterious Marriage-Song there be divers Persons bearing their parts: As first, *the spiritual Husband*, called *the Churches Beloved*. Secondly, *a gracious Wife*, called *the Spouse of Christ*. And thirdly, *holy Children*, called *the Daughters of Zion*. Will it please your Honors to assimilate this Household of God, by bearing your parts in this Spiritual Song? Then I do humbly beseech you, My most Noble Lord, let it be your part to con-

Isa. 35. 8,  
9, 10.

Revel. 14.

3, 3, 3, 4.

sider, That as there is a Way (*a new and living way*) wherein none but the Redeemed shall walk, so there is a Song (*a new and Spiritual Song*) which none but the Redeemed can learn. That *new and living Way* (My Lord) is Christ in the New Covenant, who

Joh. 14. 6.

As. 4. 12.

Prov. 14.

12. & 16.

25.

is the onely way to the Father, *neither is there Salvation in any other*. To beleeve in Christ, and to live godly in Christ is the onely way to Heaven: There are other ways that seem right to Men, but the end of those ways are Death. And that *New and Spiritual Song* (My Lord) is the Song of the Lamb, which the Bride the Lambs Wife

Cant. 6. 3.

and Spouse of Christ doth sing, saying, *I am*

my

The Epistle DEDICATORY.

*my Beloveds, and my Beloved is mine, &c.*  
 which may well be called, *The Song of Songs*; Eph. 5. 19.  
 For this Song sung in the Spirit by Faith,  
 with Grace in the heart, maketh melody to Col. 3. 16.  
 the Lord; but all other Songs will end in  
 sorrows, and all carnal rejoycing will at the Lam. 5. 15, 16.  
 last be turned into mourning, when the  
 Ransomed of the Lord shall return and come Isa. 65. 14.  
 to Zion with Songs and everlasting joy up-  
 on their heads.

*Madam*, I well know that your Honor  
 will most gladly bear a part also in this Mar- Pro. 3. 3, 4,  
 riage-Song, which you may doe with much  
 spiritual delight, and no less profit to your  
 precious Soul, by searching into the pro- Luk. 8. 10.  
 found Mysteries thereof, which are veiled  
 under various Metaphors, and hid up in con- Ps. 25. 14.  
 tinued Allegories; as being the most choyce Eph. 3. 8.  
 Secrets; and chiefest Treasures of the un- Col. 1. 9-14.  
 searchable riches of the Love and Grace of  
 Christ.

*Elect Ladies*, You are also much concern'd  
 to bear a part in this Spiritual Song; for you 2 Cor. 11.  
 are, first, Espoused Virgins to Jesus Christ:  
 Secondly, you are Virgin-Daughters of Cant. 3.  
 Zion, to whom Christ hath given the gar- 11.  
 ments of praise for the spirit of heaviness: And Revel. 14.  
 1, 2, 3, 4,  
 thirdly,

The Epistle DEDICATORY.

thirdly; You are of the Number of the *hundred and forty and four thousand Redeemed*  
 Rev. 7. 3, *Virgins*, who shall stand with the Lamb upon  
 4, 9, 10. Mount Zion, having the Seal of the Spirit of  
 & 15. 2, 3, God in your hearts, the Name of the Father  
 4. written in your foreheads, and the Harps of  
 & 5. 8, 9, God and golden Vials full of sweet Odours  
 10. in your hands, prepared to sing, Alleluia,  
 & 19. 1, 2, *Salvation, and glory, and honour, and power unto*  
 3, 4, 5, 6. *the Lord our God, Alleluia, Amen, Alleluia:*  
*Praise our God all ye his Servants, Alleluia;*  
*For the Lord God omnipotent reigneth.*

And now Right Honorable, if my small  
 and weak endeavours to unveil the *Mysteries*,  
 to open the *Metaphors*, and to explain the  
*Allegories* of this Song, in Expounding and  
 Interpreting the *Historical, Prophetical* and  
*Spiritual* Sense thereof; may but afford your  
 Honors, and any other precious Souls, the  
 least measure of light and understanding  
 therein, I shall rejoyce in the Lord, and de-  
 sire God may have all the glory, whom I  
 serve with my spirit in the Gospel of his Son;  
 for whose sake I am

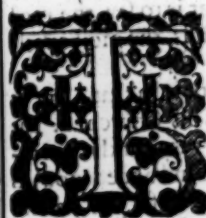
Your Honors Servant.

Knollys.

## AN EXPOSITION

Of the first Chapter of the  
SONG of SOLOMON.

## CHAP. I.

Vers. 1. *The Song of Songs, which is Solomon's.*

HIS Verse containeth the Title of this Book, wherein you have, First, the Nature of it, a *Song*; Secondly, the Excellency of it, *The Song of Songs*; and thirdly, the Penman of it, *which is Solomon's*.

*The Song, &c.*] This Book is a Spiritual Song touching Christ and his Church, of which Subject David sang, *Psa. 45.* and so did the Prophet Isaiah, *ch. 5. v. 1, 7.* *Now will I sing to my well-beloved a Song of my beloved. I am my Beloved's and my Beloved is mine,* Cant. 6. 3. This is called [*שיר יקרות*] a *Song of Betrothings*, and [*שיר יקרות*] a *Song of Loves*, because this Spiritual Ode doth celebrate the mutual nuptial loves of Christ and his Spouse, in a mysterious Marriage-song. A spiritual Song is for the most part an Argument of a spiritual joy, and holy rejoycing in the Lord, *Psal. 28. 7.* with praise and thanksgiving to God, *Psal. 96. 1, 2, 4.* *sung with grace in the heart,* Col. 3. 16. by the assistance of the holy Spirit of God, 1 Cor. 14. 15.

1 *Meditation.* Spiritual Songs do become spiritual souls espoused to Jesus Christ, Psal. 33. 1, 3. & 149. 1, 2. *Moses*, Exod. 15. 2. *Deborah*, Judg. 5. 12. *David*, 2 Sam. 22. 12. and all *Israel* did celebrate their Dayes of Solemne Thanksgiving for their Deliverances and Mercies, received with Singing spiritual Songs, Numb. 21. 17. Christ and his Disciples sung an Hymn after the Lords-Supper, Mat. 26. 30. *Paul* and *Silas* sang Praises to God, Act. 16. 25. The Churches of *Ephesus* and *Colosse* were commanded by the Apostle to sing Psalms, Hymns, and spiritual Songs, Eph. 5. 19. & Col. 3. 16.

*The Song of Songs*] This Ingemination of the word *Song* doth speak forth the excellency of the Matter, which was an usual manner among the *Hebrews*, in expressing such things as they esteemed very honorable, or accounted very dishonorable; as, a *servant of servants*, that is, the lowliest and basest of Servants, Gen. 9. 25. *the God of Gods*, that is, the most high God; and *the Lord of Lords*, that is, the most mighty Lord; and *the King of Kings*, that is to say, the most glorious King: so, *the Song of Songs*, that is, the most excellent Song.

The Excellency of this Song, will appear in that, 1. It contains the great Myserie of Christ and his Church. 2. The Style thereof (though it expresse things very darkly, in Metaphors and Allegories, yet when opened and understood) is most proper and elegant; for the shadows do set off, and increase the splendor of the whole Peece: And, 3. The Matter of it is an Ecclesiastical History, Prophetically relating the state of the Church and people of God in the present and succeeding Ages; in which respects this Scripture doth admit of much variety of Interpretation, in regard of the Literal, Mystical, and Spiritual sense thereof, which none can understand, but those that are taught of God, Mat. 4. 34.

2 *Meditation.* As there is a way, (a new and living way) in which none but the Redeemed shall walk, Isai. 35. 8. so there is a Song (a new and spiritual Song) which none but the Redeemed can learn, Rev. 14. 3, 4, 5.

Which

*Which is Solomon's*] The Penman of this Song was *Solomon* the Son of *David*, who was a Type of *Christ*: 1. In his Name of Peace, *Solomon* (said God) *shall be his Name, and I will give peace and quietness unto Israel in his days*, 1 Chr. 22. 9. & 1 King. 4. 24. And *Christ* is called the Prince of Peace, Isa. 9. 6. 2. In his Wisdom, 1 Ki. 3. 12. & 1 King. 10. 24. Onely *Christ* hath the preheminance in wisdom above *Solomon*, Mat. 12. 43. And, 3. In his Kingly office: *And the people said, God save King Solomon*, 1 King. 1. 39. *Christ* also was proclaimed King, Mat. 21. 5—12. and is called the King of Kings, Rev. 19. 16. *Solomon* is called the Preacher, Eccl. 1. 1. & 12. 9, 10. but *Christ* is the great Prophet, Act. 3. 22, 23. whose words are spirit and life, Joh. 6. 63. God called *Solomon* his Son, 2 Sam. 7. 14, 15. but *Christ* his onely begotten Son, Joh. 1. 14. & 3. 16. God loved *Solomon*, 2 Sam. 12. 24, 25. but *Christ* is his beloved Son, in whom he is well pleased, Mat. 3. 17. & 2 Per. 1. 17. and in whom all his Sons and Daughters are accepted, Eph. 1. 6. All these particulars prove that *Solomon* was not only a great Man, a wise Man; but a good Man, a godly Man; a Saint, a Child of God, in everlasting Covenant with God, 2 Sam. 7. 14, 15. compared with Psal. 89. 33, 34.

*Solomon* being now taken up in the spirit with heavenly contemplations of the holy communion between *Christ* and his Spouse wherein his soul had real and experimental enjoyment of his Beloved, (for *Solomon* loved the Lord, 1 Ki. 3. 3.) in the Title of this Book, he laid aside all his own titles of worldly Dignity, earthly Majesty, and Honor, and called it *Solomon's Song*, not *King Solomon*, not *Solomon the Preacher*, not *Solomon the wise, the great King*; but plain *Solomon*.

3. Meditation. Although Titles of earthly Dignity and worldly Honor are lawful, Act. 26. 25, 27. & 1 Per. 3. 5, 6. yet a gracious Soul living in the enjoyment of the loves of *Christ*, can lay them aside with respect to himself. How often did *David* lay aside the Title of his Kingly Office and Honor in the Book of the *Psalms*? Psal. 3, to the 10 Ps. The title of those and many others is, *A Psalm of David*, not *King David*; and the Apostle, who sometime magnified his Office, Rom.



Rom. 11. 13. and other Dignities, 2 Cor. 11. 22, 23. Yet when he came to Visions and Revelations of the Lord, then he laid all those Dignities aside, and said, *I knew a man in Christ caught up to the third heaven*, 2 Cor. 12. 2, 3.

Verf. 2, 3, 4. *Let him kiss me, &c.*

IN these three Verses, you have, I. The Churches confession of Christs favour towards her, *vers. 4. The King hath brought me into his Chambers*, amplified by the effects of that favour; to wit, 1. Spiritual joy; *We will be glad and rejoice in thee.* 2. The recording of Christs love; *We will remember thy love more than wine.* II. The Churches Profession of her spiritual affection unto Christ, *The upright love thee*; amplified by a reason thereof, *vers. 3. Because of the favour of thy good oymments, thy name is as oymment poured forth; therefore do the Virgins love thee.* III. The Churches Prayer, wherein, 1. She affectionately desireth the manifestation of his favour and pledge of his love in the Ministry of the Gospel, *vers. 2. Let him kiss me with the kisses of his mouth*, and gives a reason of her desire; *For thy love is better than wine.* 2. She begs the attractive power of the Spirit of Christ upon her heart, *vers. 4. Draw me*; and promisseth her Evangelical Obedience unto Christ in all his wayes; *We will run after thee.*

In the letter or Historical part of these three Verses, Solomon declared the state of the Church during the time of his Reign and Dominion over all Israel, which was a time of Peace to the Church of the Jews, 1 King. 4. 25. The Prophetical mystery of this part of the Song may fitly be accommodated unto the peaceable state of the Churches of Christ under the Gospel in the dayes of the Apostles; *Then had the Churches rest, and walking in the fear of the Lord*, [that is to say, Worshipping God in his Ordinances, for they continued in the Apostles doctrine and fellowship and in breaking of bread, and in prayers, Act. 2. 42, 46.] and in the comfort of the



*the holy Spirit, Act. 9. 31.* The spiritual sense of this Scripture is applicable unto the condition of every Saint, with respect unto the first love of his Espousals, Jer. 2. 2, 3. *In the day of the gladness of his heart, Cant. 2. 11. When the King brought him into his Chambers, Cant. 1. 4.*

Thus Solomon brings in the Spouse of Christ personating the Church of the *Jews*: under the Law, in the Letter, the Churches of Beleevers under the Gospel, in the Mysterie; and every particular Saint in the Spirit, Singing,

*Let him kiss me, with the kisses of his mouth, &c.* ] *Let him.* She doth not name him, but it appeareth ( *vers. 4.* ) that she intended King Jesus her Beloved: as Mary did John 20. 15. *Sir, If thou hast born him hence, &c.* She meant her Lord Jesus Christ. Neither doth she Name her self, but it was the Church of Christ, his Spouse, his Dove, Cant. 2. 14. who is here personated.

1 *Meditation.* Christ and his Spouse know each other better than by Name [ that is, by outward appearance ] *I know my sleep, and am known of mine,* Joh. 10. 14. They know each others *Voyce,* Isa. 30. 19. & Joh. 10. 4. They know each others *Face,* Cant. 2. 14. & 2 Cor. 4. 6. They know each others *Hearts,* Jer. 20. 12. & Cant. 8. 6.

*Let him kiss me* ] It was the custome of friends to salure with a kiss, as a pledge of Compassion, Luk. 15. 20. Also of Blessing, 2 Sam. 19. 39. and of Love, Gen. 29. 11, 13. *Great one another with a kiss of love,* 1 Pet. 5. 14. *Let him kiss me;* that is, Let Christ, my Beloved, manifest his Compassion, Blessing, and Love unto me, his Spouse. It is usual in Scripture by a *Kiss,* to understand the things signified thereby. *Every one shall kiss the lip of him that giveth a right answer,* Pro. 24. 26. that is to say, shall favour and honour him. *Righteousness and peace have kissed each other;* that is to say, are joynd together.

2 *Meditation.* Gracious Soules do greatly desire some Pledge or Manifestation of Christs love, favour, grace, and blessing. The Spouse was Love-sick for Christ, and longed for some love-token from him: She could not live without the loves of Christ, nor be satisfied without some Pledge of his

his Love, some Manifestation of his favour, and some communication of his grace, Cant. 2. 4, 5, 6.

*With the kisses of his mouth*] *Kisser*, one Pledge of Christs love, one Manifestation of his Grace, one Injoyment of himself could not satisfie the Spouse, She doth affectionately desire and pray for Kisses, that is to say, abundance of Grace and peace, joy and comfort, blessings and favours from Christ, which God bleseth his poor Saints withall in Christ Jesus, Ephes. 1. 1. 2, 3, 4. *Of his mouth*, that is, the words of Christs mouth. And all wondred at the gracious words, which proceeded out of his mouth, Luk. 4. 12. to wit, the Doctrine of the Gospel preached by the Apostles, Act. 15. 7. The Promises of grace which Christ speaketh into the hearts of his Saints with spirit and life, Joh. 6. 63. The Fruit of the Lip, which God creates to speak peace peace, to him that is near, and to him that is far off, Isa. 57. 19. that is, both to Jew and Gentile through beleiving, Rom. 15. 13. in Christ, his mouth is most sweet, Cant. 5. 16.

3 *Meditation*. The gracious words of Christ spoken in the Ministry of the Gospel to the ear, and applyed by the Spirit of God to the heart of his Spouse and people, do communicate abundant grace, peace, and spiritual blessings unto their Souls, Ephes. 1. 1, 2, 3. *He that hath an ear, let him hear what the Spirit saith unto the Churches*, Revel. 2. 17.

*For thy Love is better then Wine*] Love or loves, to wit, Nuptial loves, Conjugal loves, Divine and spiritual loves of Christ, whereof his Kisses were a Pledge; She speaks in the plural number to note, 1. The Abundance and increase of Christs love. 2. The constancy and continuance of Christs love. And 3. The endless and everlastingnesse of Christs love unto his Spouse, his Churches, and his Saints.

4 *Meditat*. The love of Christ [to wit, his heart-affection] unto his Spouse, is abundant, constant, and everlasting. 1. Christs love is abundant. *The love of God is shed abroad in our hearts by the holy Spirit*, Rom. 5. 5. 2. Christs love is constant, Having loved his own, he loved them unto the end, Joh. 13. 1. And 3. Christs Love is everlasting, Jer. 31. 3.

have loved thee with an everlasting love. Christ cannot, will not cease to love his Saints; he may hide his face, but he will not, cannot withhold his bowels, Isa. 57. 17, 18. compared with Jer. 31. 18, 19, 20. & Isa. 49. 14, 15, 16.

*Is better then wine*, [or, *good before wine*] that is to say, more pleasant, sweet, comfortable or refreshing then wine: *Wine maketh glad the heart of man*, Psal. 104. 15. It maketh the heart merry, Eccl. 10. 19. It causeth a man of an heavy heart to forget his poverty, and remember his misery no more, Prov. 31. 6. Wine being an excellent creature is [Synecdochically] put for all Creature-comforts, wherewith the Loves of Christ being compared, doth far far excel. [Thy loves are good before wine] Good, that is to say, Positively good, or Absolutely good; to wit, good in its self, and good in its communication. 2. Comparatively good, if compared unto Wine, or any other creature Comfort, it is better then wine; 3. Superlatively good, if by Wine you understand all the good things of this life, all Creature excellencies whatsoever; the Loves of Christ are preferred by his Spouse before them all: *Thy loves are good before wine*, as exceeding and excelling all the things of this world in the highest degree.

5 *Meditation*. The Loves of Christ to his Spouse do exceed and excell all the Creature-comforts, enjoyments, and excellencies of this world whatsoever. Psal. 30. 7. *How excellent is thy loving-kindness?* Beyond all expression. *Thy loving-kindness is better then life*, Psal. 63. 3. better then Honour, Riches, &c. *Eye hath not seen, nor ear heard, neither hath it entred into the heart of Man, the things which God hath prepared for them that love him*, 1 Cor. 2. 9. *Who can comprehend what is the breadth, and length, and depth, and height; and know the love of Christ, which passeth knowledge?* Ephes. 3. 18, 19. *The exceeding unsearchable Riches of his grace is shewed in his loving-kindness towards his Spouse and people*, Ephes. 2. 7. & 3. 8. Which made the Apostle cry out, Rom. 11. 33. *O the depth of the riches both of the wisdoms and knowledge of God!*

**Verf. 3.** *Because of the Saviour of thy good Oynments, thy Name is as Oynment poured forth, therefore do the Virgins love thee.*

**T**His Verse containeth the Reason why the Spouse so affectionately desired the graces favour, and Blessings of Christ; *Because of the Saviour of thy good Oynments*: And why the Upright Virgin-Souls so loved Christ; *Thy Name is as Oynment poured forth, therefore do the Virgins love thee.*

1 *Meditation.* The Spouse (Churches and Saints) have, and can give, a Sanctified Reason for their spiritual affection unto Christ, and for their affectionate desires of spiritual communion with Christ, 1 Joh. 4. 19. Psal. 116. 1. Cant. 5. 8, 9, 10.

The words are an elegant Periphrasis or Circumlocution declaring his Name, whose Communications of Grace, and Pledges of Love, the Spouse so affectionately desired.

*Thy Name is as Oynment poured forth*] The Name of Christ is here described by an apt similitude, to wit, *Oynment*; set forth, 1. By the Fragrancy of it, *The savour of thy Oynment.* 2. By the Sovereignty thereof, *Good Oynment.* 3. By the Variety, *Oynments.* And, 4. By the Abundance thereof, *Poured forth*, which sheweth the freeness of the Dispensation.

2 *Meditation.* There is abundance of Excellency, Sweetness, and Sovereignty in the Name of Christ, O Lord our God! *How excellent is thy Name in all the earth*; Psal. 8. 1, *His Name alone is excellent*, Psal. 148. 13. *My meditation of him shall be sweet*, Psal. 134. 34. *And his fruit was sweet to my taste*, Cant. 2. 3. *His mouth is most sweet*, Cant. 5. 13, 16. *The Name of the Lord is a strong Tower*, Prov. 18. 10. *They that know thy Name will trust in thee*, Psal. 9. 10.

*Thy Name, &c.*] By the Name of Christ in Scripture is meant, 1. Himself, who in respect of his Divine Nature is God,

God, Rom. 9. 3. of his humane Nature, 1. First.  
 2. 5. And of the union of both Natures in *Christ* (who  
 is the second Subsistence in the divine Essence, 1 Joh. 3. 7.)  
 He is called *Emanuel*; that is, *God with us*, Matth. 1. 23.  
 2. His Offices, who in respect of his Prophetical Office is  
 called *the Christ of God*, Luk. 9. 20. of his Priestly Office,  
 is called *Jesus*, Mar. 1. 21. and of his Kingly Office, is cal-  
 led *the Lord of Lords*, Rev. 19. 16. 3. His Attributes; in  
 which respect Christ is called *Light*, Joh. 1. 9. *Life*, Joh.  
 14. 6. *Manna*, Rev. 2. 17. *Bread*, Joh. 6. 48. and, *Water of*  
*life*, Rev. 22. 17. 4. His Relative Name, or of relations;  
 in which respect Christ is called a *Father*. Isa. 9. 6. an *Hu-*  
*band*, 2 Cor. 11. 2. a *Brother*, Cant. 8. 1. a *Friend*, Cant.  
 1. 16. an *Head*, Col. 1. 18. *Our Righteousness*, Jer. 23. 6.  
*Our Sanctification*, 1 Cor. 1. 3. and *Our Salvation*, Luk. 1. 30.  
 5. The Ordinances of God are understood by his *Name*,  
 1 King. 9. 3. especially the Preaching of the Gospel, Act.  
 9. 15.

In all which respects the *Name* of Christ is like *Oyntment*,  
 which hath an excellent Sovereign virtue; and a sweet com-  
 fortable, delightfull favour.

*As Oyntment*] A good Name is compared to precious  
 Oyntment. Eccl. 7. 1. There are two sorts of Oyntment  
 mentioned in Scripture: First, compounded by the Apothe-  
 cary, and used, 1. To anoynt the Body, Mar. 14. 3, 8. 2. To  
 pour into Wounds, Luk. 10. 34. And, 3. To make the face  
 to shine, Psal. 104. 15. *Let thy head lack no oyntment*,  
 Eccl. 9. 8. Secondly, commanded by the Lord, 2. Under  
 the Law, Exod. 30. 22, 23, 24, 25. wherewith, 1. The Ta-  
 bernacle, *vers.* 26. 2. The Vessels, *vers.* 27, 28, 29. And  
 3. Aaron and his Sons, *vers.* 30. were anointed. 2. Under  
 the Gospel, wherewith the Elders of the Church are to  
 anoynt them that are sick or infirm in the Name of the  
 Lord, Jam. 5. 14.

The *Name* of Christ is like *Oyntment* to the Saints Souls  
 in all these particulars, if spiritually applyed by faith.

*Oyntments*] Good Oyntments, to wit, the Spirit of grace,  
 and the graces of the Spirit, 1 Joh. 2. 26, 27. wherewith,

1. Christ the King, Priest, and Prophet of his Church was anoynted with his fellows, Psal. 45. 2, 8. Heb. 1. 9. Isa. 11. 2. Joh. 1. 14, 16. And, 2. The Saints being Members of his Mystical body (the Church) whereof Christ is the Head, are anoynted in their measure, 2 Cor. 1. 21. Joh. 1. 16. 1 Joh. 2. 20, 27. Eph. 4. 7.

3 *Meditation*. The Application of Christs Name by faith, in the communication of his Spirit and Grace unto his Spouse and Saints, will heal their wounded spirits, Isa. 61. 1, 2, 3. recover their sick souls, Cant. 2. 4, 5, 6. make them shine in their conversations, Isa. 60. 1, 2, 3. and consecrate them as vessels of honor, and a royal Priesthood unto the Lord, 2 Tim. 2. 21. & 1 Pet. 2. 5, 9.

*Poured forth*] To wit, from one vessel into another, (to be used and applyed to the purposes aforesaid :) And this is done first when the Saints in Preaching, Prophecyng, and Christian conference, communicate their spiritual gifts and experiences one to another, Zach. 4. 2, 3, 10, 11, 12, 13, 14. Secondly, and more effectually, when Christ either mediately or immediately effuseth his Spirit and grace out of himself into the hearts of his Saints, Psal. 233. 2, 3. Zach. 12. 10. Rom. 5. 5. *which is shed on them abundantly, through Jesus Christ our Saviour*, Tit. 3. 4, 5, 6, 7.

This Effusion or pouring forth of the good Oynment, causeth a sweet savour, which is fragrant in sinel, like the smel of Spikenard, Cant. 1. 12. which made the smel of the Spouses oynments much better then all spices, Cant. 4. 10. who was typed out by *Isaac* (the Son of the Free-woman, Gal. 4. 22, 23, 24, 28.) of whom his Father said (when he smelled the smel of his raiment, which was indeed the goodly raiment of his Elder Brother put upon him.) *See! the smel of of my Son is as the smel of a field, which the Lord hath blessed*, Gen. 27. 15, 27, 28. The smel of the Spouse her garments is like the smel of *Lebanon*, Cant. 4. 11. when cloathed upon with the Garments of Christ that smel of Myrrhe, and Aloes, and Cassia, Psal. 45. 2, 7. For God his God hath anoynted him, Psal. 45. 5. And, Christ her Lord hath anoynted her, 1 Joh. 2. 20. 27.

By



By Spiritual Savour, you may understand [by a Synecdoche] all the objects of spiritual senses, as Tasting, &c. *And his fruit was sweet to my taste*, Cant. 2. 3. Which are exercised, Heb. 5. 14. whilst the Name of Christ is as Ointment poured forth in the Ministry and Administrations of the Gospel, wherein is made manifest the sweet Savour of his Knowledge, 2 Cor. 2. 14. 15.

4 *Meditation*. The Saints do exercise Spiritual Senses whilst Christ poureth forth the Savour of his Spiritual graces in the Ministry of the Word, and Administrations of the Gospel, 1 Joh. 1. 1, 2, 3, 4. & 1 Pet. 1. 2, 3. Cant. 2. 3.

These Ointments are called *good Ointments*, from the Virtue, Efficacy, and Benefits which the poor Saints receive thereby; 1. The Spirit is good, Psal. 143. 10. 2. The Favour of God is good, Psal. 4. 6. 3. The Promises of Christ are good, Isa. 52. 7. & Rom. 10. 15. And all Spiritual Blessings in Christ are good in themselves, and in their Communitations. The Saints receive much spiritual good by the pouring forth of the Spirit and Grace of Christ, Mic. 2. 7. Isa. 32. 15.

*Therefore do the Virgins love thee*] Virgins, to wit, the Spouse her Companions, Psal. 45. 14. Believers espoused to Jesus Christ, 2 Cor. 11. 2. who are not defiled with the false and superstitious worships of *Babylon*, Rev. 14. 4. Wife Christians, who having Oyl in their vessels, with their lamps, [that is to say, Christs holy Spirit and sanctifying graces in their hearts] go out of themselves, out of *Babylon*, to meet the Bridegroom, Mat. 25. 1, 4, 10. for they love him, Cant. 1. 4. *The upright love thee. Thy love is better than mine, therefore do the Virgins love thee*. The Saints love to Christ is the effect of Christs love to them, 1 Joh. 4. 19. *Love thee*; that is to say, They have spiritual desires, heart-thirstings, and soul-longings after Christ, Psal. 73. 25. O that I had Christ! Ah, that Christ would manifest himself unto me! O that God would reveal Christ in me! Give me grace, &c. *I am sick of love*, Cant. 2. 5. and cannot live without renewed loves of Christ, the presence of my Beloved, &c.

5. *Meditation.* Christ alone is the most desirable object of a Believers love. Psal. 73. 25. *Whom have I in heaven but thee? And there is none upon earth that I desire beside thee:* Which love-sick desire to enjoy her Beloved, engaged her heart to run after him; which that she might do the better, and with more freedom and spiritual liberty, she puts up another Petition, wherein the Spouse begs the attractive power of the Spirit of Christ upon her heart to draw her.

Verf. 4. *Draw me, and we will run after thee,*  
*&c.*

**G**OD draweth Souls, either by outward means and mercies, onely, which is sufficient to leave them without excuse, Rom. 1. 19. 20. But not effectual to Salvation. So did God draw all *Israel* after the flesh, Hos. 11. 4. 8. 12. Or else together with outward means by his holy Spirit, Jer. 31. 3. Which is Effectual, First, in their Calling and Conversion unto Christ, Joh. 6. 45. Secondly, unto their progress and growth up in Christ. And so Christ draweth all his *Israel* after the Spirit, Joh. 12. 32. This drawing in the Text relateth principally to the latter sense; *Draw me*, to wit, effectually and powerfully; and that not onely unto Christ in Conversion, but after Christ in Conversation; 1 Joh. 2. 6. Draw me not onely from the World, from Satan, from Sin, and from Self; but allure me, and incline my will and affections, my resolutions, desires and loves after thee my beloved Lord Jesus Christ.

1. *Meditation.* Outward means and mercies may engage persons to follow Christ for Loaves: The Spirit and power of Grace must cause them to follow Christ for Love, Joh. 6. 26. 2 Cor. 13. 14. Psal. 110. 3.

Souls need drawing by the Spirit of God in the means of Grace; and that not only in their first conversion, but afterwards in their Christian conversation. They need such powerful drawing in their first Conversion, because they have



have, 1. No Active power of themselves to come to Christ, Joh. 6. 44. 2. No Subjective power of themselves to submit unto Christ, Rom. 8. 7. But on the contrary, they have 1. a resisting power in their will, to refuse the offers of Grace, Joh. 5. 49. And, 2. a contradicting power, opposing the offers of Grace in the preaching of the Gospel, Act. 13. 45. They have need of such powerful Drawing after Conversion, because, 1. Of strong corruptions opposing and hindring them from following Christ, Gal. 5. 17. 2. Of the weakness of grace, whereby they faint and wax feeble in the way of holiness, Heb. 12. 12, 13.

2 *Meditation.* Gracious Souls are not satisfied with grace received, but desire and pray for more.

They know, 1. There is more in Christ to be received, Joh. 1. 16. 2. The grace of yesterday is not sufficient for the duty and work of this day, 2 Tim. 2. 1. 3. Their vessels are not full, they have not attained, they are not perfect, Phil. 3. 12, 13, 14, 15. 4. Grace in truth engageth the heart after growth in grace, 2 Pet. 3. 18. 5. The beginning of grace causeth the soul unto go on unto perfection, 2 Cor. 7. 1. 6. A small measure received maketh a Saint restless and unsatisfied until it come unto the measure of its fulness, Eph. 4. 7, 13.

*We will run after thee* ] The words are a Metaphor borrowed from persons who run in a race, 1 Cor. 9. 24. and fitly applyed unto Christians, Heb. 12. 1. Which signifieth, 1. The Spouse her readiness of affection to follow her Beloved, Isa. 55. 5. As *Elisha*, who left his yoke of Oxen and ran after *Elijah*, when he had cast his mantle upon him, 1 Ki. 19. 19, 20, 21. 2. The Saints celerity, or speedy motion after Christ, Psal. 119. 60. *I made haste, and delayed not, to keep thy commandments.* 3. The unweariedness of the Lords people to follow Christ in his wayes, Isa. 40. 31. *They that wait upon the Lord shall renew their strength, they shall run, and not be weary.*

In that she saith [*after thee*] it implyeth, 1. That she had not attained, neither was already perfect, she counted not her self to have apprehended, Phil. 3. 12, 13, 14. But,

2. That

2. That the reaching forth unto those things which are before, pressed and followed hard after Christ. Psal. 63. 8. *My soul followeth hard after thee.*

3 *Meditation.* Christs powerful Drawing maketh the Saints willing to follow him in all his wayes. Psal. 110. 3. *In the day of thy power thy people shall be willing.* The Will being thus efficaciously and sweetly drawn by Christ, doth will that which is good freely and really. Rom. 7. 18. *To will is present with me. For I delight in the Law of God after the inward man,* Rom. 7. 22. Ask the Sun why it shineth, the answer is, because its his Nature; the Sun cannot but shine, the Fire cannot but heat: so, if you ask a gracious soul, Why do you pray so often? mourn for sin so much? hear Sermons so constantly? wait on God so diligently in all his holy ordinances? Why do you so love Christ, and so prize Christ? and so press after the mark of the high calling in Christ? Why do you follow so hard after Christ? A good and honest heart would give this answer, It is my New Nature, I am partaker of the Divine Nature, 2 Per. 1. 4. and I cannot but love Christ, and prize him. *The love of Christ constrains me,* 2 Cor. 5. 14. I cannot but pray, mourn, hear, and wait on him in all his ways. My Beloved draweth me with the cords of conjugal and covenant-love, Hof. 11. 14. and I am made willing with desire and delight to follow and run after him.

4 *Meditation.* Though the Saints cannot keep pace with Christ in walking exactly after his example, yet they are Willing, and Resolve to run after him, and to follow his steps, Psal. 63. 8. Phil. 3. 12, 13, 14. *He that saith he abideth in Jesus, ought himself also so to walk even as he walked,* 1 Joh. 2. 6. *For hereunto are we called, Christ having left us an example, that we should follow his steps,* 1 Per. 2. 21. Which though the Saints cannot do exactly in all things, yet they are willing, and resolve so to do by his strength, and in their measure, Psal. 119. 32, 60. & Phil. 3. 13, 14. They set the Lord alwayes before them, Psal. 16. 8. And they incline their hearts to perform his statutes alway, even unto the end, Psal. 119. 111, 112. Yea, and it is their sorrow and

and burthen, when they fall short, or do not walk up to the rule of a new Creature, and they cry after him, follow hard after him, and run after him, til keeping Christ in their eye, Psal. 25. 15. & 123. 1, 2. & 121. 1, 2. *Mine eyes* (saith David) *are ever towards the Lord.*

*The King hath brought me into his chambers* ] *The King*, viz. Solomon, who brought the Congregation of Israel into the Temple, which he builded at *Jerusalem* for the worship of God, 1 King. 8. 1, 10, 62, 66. But in the Myserie of this Scripture is meant King *Jesus*, who is the bleiled and onely Potentare, the King of Kings, and Lord of Lords, 1 Tim. 6. 15, 16.

5 *Medir.* Soul-government solely belongeth unto Jesus Christ. The Lord is our *judge*, the Lord is our *Law-giver*, the Lord is our *King*, Isa. 33. 22. The King of *Zion*, Psal. 2. 6. and the King of Saints, Rev. 15. 3. The government shall be upon his shoulder, Isa. 9. 6. Hence may be truly inferred, that

1. Saints must not be the servants of Men in the things of Christ, 1 Cor. 7. 23. *For none can serve two Masters*, Matt. 6. 24. If they seek to please Men, they are not the servants of Christ, Gal. 1. 10. They ought to obey God, rather then Men, Act. 5. 29. and not worship God after the Commandements, Traditions, and Doctrines of Men, Col. 2. 8, 20, 22.

2. Sin and Grace cannot reign together in one and the same heart, Rom. 5. 21. *Sin shall not have dominion over you, because you are under Grace*, Rom. 6. 14. The Saints may not serve their Lults, but their Lord Jesus. *Put ye on the Lord Jesus Christ; and make not provision for the flesh, to fulfil the lusts thereof*, Rom. 13. 14.

3. Christ and Antichrist (the Man of Sin) are opposite in their government about Spiritual matters, 2 Thes. 2. 3, 4. Christ giveth liberty of conscience unto his saints, Gal. 5. 1, 2. Therefore his yoke is easie, Matt. 11. 28, 29, 30. And they sit down under his shadow [or government] with great delight, Cant. 2. 3. But Antichrist opposeth Christ, and exalteth himself above all that is called God, or that is wor-

shipped, shewing himself that he is God, by imposing Laws, Commandements, and Traditions of men upon the Saints and Churches of God; contrary unto Christ, (Compare 2 Thess. 2. 3, 4. with Col. 2. 8, 20, 22, 23.) using a Coercive power to force their obedience unto, and observance of such Antichristian Inventions, and Superstitious Traditions of men, Joh. 9. 22, 34. & 3 Epist. Joh. 9. 10, 11.

*His chambers.* Christ hath his Guest-chamber, Mar. 14. 14. his Bride-chamber, Mar. 9. 15. and his Bed-chamber, Cant. 3. 7. to wit, his Sanctuary, Exod. 15. 17, 18. his Temple, 1 King. 8. 1, 10, 62, 66. and his Church, Act. 2. 47. into which Christ brought his people, in their Assemblies, Act. 1. 13, 14. to partake of his holy ordinances, Act. 20. 7, 8, 11. wherein the Saints had communion, 1 Cor. 10. 15, 16, 17. not onely one with another, but also fellowship with the Father, and with his Son Jesus Christ in the Spirit, 1 Joh. 1. 3, 4. to their comfort.

6 *Meditation.* Christ bringeth Beleevers into his Churches, and giveth them Spiritual Communion with himself in his holy ordinances, Joh. 10. 9. Isa. 25. 6. *The King brought me into his chambers.* Christ bringeth Beleevers into his Churches; first, by opening their hearts to desire it, Psal. 27. 4. And secondly, by opening the hearts of his people in the Church to receive them, Act. 9. 26, 27, 28. And then Christ doth open his owne heart unto them, and doth admit them into a more inward and sweet Communion with himself in his holy Administrations, Rev. 3. 20. Cant. 5. 1. *All my springs are in thee* Psal. 87. 7.

*We will be glad and rejoyce in thee* We, that is, the whole Church, which is but one. (Cant. 6. 9.) Myllical body, whereof Christ is the Head, Col. 1. 18. And in that respect used in the Singular Number, *Draw me, Hath brought me;* But consists of many members, 1 Cor. 12. 12, 27. united by the Spirit of faith unto Christ the Head, Ephes. 4. 13. and by the Spirit of love unto the Church, the Body, Col. 2. 2, 3. and in that respect used in the plural number, *We will run after thee, We will be glad and rejoyce in thee.*

7 *Meditation.* The Spouse of Christ is but one mystical Body, consisting of many spiritual members, compacted and fitly joyned together. 1. One Body, which is the Church of the first-born, written in Heaven. *Heb.* 12. 22, 23. 2. Many members, which are [*communism*] all the Churches of the Saints, *1 Cor.* 14. 33. and every individual Beleever, *1 Cor.* 12. 1. 3. Compacted and fitly joyned together, Their hearts being knit together in love, *Col.* 2. 2. and in faith, *Ephes.* 4. 13. faith in *Christ*, and love to all the Saints, *Col.* 1. 4. We will be glad, &c.

Gladness and joy in the Lord is a spiritual Affection in a gracious heart, *Gal.* 5. 22. Seeking the Lord in his way, *Psal.* 105. 3, 4. Springing from faith in the love of *Christ* to his soul, *1 Pet.* 1. 8. whereby he is enlarged to delight in the Lord above all things, *Psal.* 37. 4. and against all discouragements, *Hab.* 3. 17, 18. to rejoyce in the God of his salvation.

8 *Meditation.* Christ in his Churches, Ordinances, and holy Administrations, is the object of the Saints Joy, *Psal.* 73. 25. *Whom have I in Heaven but thee, and there is none upon Earth that I desire besides thee.* None but Christ, none but Christ in Promises, in Duties, in Ordinances, in Churches, saith a gracious Soul, can satisfie me. It is not communion with Saints, enjoyment of Ordinances, and the Priviledges of Church-fellowship that doth quiet and comfort the hearts of the Saints, but Christ himself by the communication of his holy Spirit, and sanctifying grace therein, unto their poor hunger-thirsting Souls.

Thus Beleevers live above Ordinances upon Christ in the use of Ordinances, neither resting in them, nor sleighing of them. They esteem a Name in Gods House (which is the Church of God, *1 Tim.* 3. 15.) better then Sons and Daughters, *Isa.* 56. 5. because they enjoy Christs presence there, *Mat.* 18. 20. and the satisfying goodness of the House of God, *Psal.* 65. 5. & 36. 7, 8, 9.

*We will remember thy love more then wine*]. Of the Loves of Christ you read in *Vers.* 2. and in what respects Christs Love is better then Wine, unto which I refer you.

*To remember Christ loves* is to celebrate the memorial thereof, Psal. 20. 7. as the Spouse did in this Scripture, where she records the loves of Christ, and often maketh mention thereof; and good reason, for Christ records the remembrance of her love to him, Jer. 2. 2, 3. *I remember thee, the kindness of thy youth, the love of thine Espousals, &c.* This engaged her affections, and endeared her heart, and that in sincerity of Spirit to love Christ, which she thus expresseth.

*The upright love thee* Upright in Heart, Psal. 94. 15. in Speech, Isa. 33. 15. and in Way, Psal. 119. 1. Love here is a Conjugal Spiritual love, which doth affect both union and communion with Christ her Beloved, whose excellency consists in its entireness, fervency, and fruitfulness, Rom. 7. 4.

9 *Meditation.* The Remembrance of Christs love to his Saints, engages and endears their hearts who are upright to love him, because he first loved them, 1 Joh. 4. 19. dyed for them, Rom. 15. 13. and washed away their sins in his owne blood, Rev. 1. 5, 6.

Verf. 5, 6. *I am black, but comely (O ye Daughters of Jerusalem) as the Tents of Kedar, as the Curtains of Solomon, &c.*

These two Verses are an [*Ampiph*] *aversion*, wherein the Spouse turneth her speech from her Beloved unto the Daughters of *Jerusalem*, to prevent their scandal or offence at the Churches affliction, and her members defection. And this she doth, 1. By a confession of her Deformity, *I am black*; which she aggravatech by a comparison, *as the Tents of Kedar*, 2. By a Refutation of Contempt, *but comely, O ye daughters of Jerusalem!* which she illustratech by a similitude, *as the hangings of Solomon*. 3. By an Admonition, *vers. 6. Look not upon me, because I am black*; amplified by a threefold reason.

son of her blackness: 1. From the Efficient Cause thereof, *Because the Sun hath looked upon me*. 2. From the Subordinate Cause, *My mothers children were angry with me, they made me the keeper of the Vineyard*. 3. From the meritorious Cause, *But mine own vineyard have I not kept*.

*I am black*] The Spouse of Christ in the Letter and History of this Scripture was black; 1. By *Solomon's* fall into the sins of Adultery and Idolatry, 1 King. 11. 1 — 8. 2. By *Rehoboam's* folly in refusing good counsel, and forsaking the Law of the Lord, 1 King. 12. 8. & 2 Chron. 12. 1. 3. By the Defection of ten Tribes, who revolted from the House of *David*, and apostatized from the God of *Israel*, 2 King. 12. 16, 19.

In the Prophetical mystrie of this Scripture you have described the blackness of the Churches of Christ under the Gospel; by reason, first, of their Persecutions, Act. 8. 1, 3. & 2 Thess. 1. 4. Secondly, of their false Teachers, Act. 20. 29, 30. & 2 Per. 2. 1, 2, 3. And thirdly, of the Errors, Schismes, and divisions amongst them, 1 Cor. 11. 18, 19. & 1 Cor. 15. 12. Which Blackness overspread the face of the Churches in *Asia*, Rev. 2 & 3 Chapt.

In the Spiritual and Allegorical sense of this Scripture, by *Blackness*, is meant, first the Temptations of the Saints, Job 30. 30. *My skin is black upon me*. Secondly, the Afflictions of Beleevers, Lam. 4. 7, 8. *Their visage is blacker then a coal*: 3. The corruptions of the Lords people, which makes them empty and voyd, faint and feeble; and much pain is in all loyns, Nahum 2. 10. And the faces of them all gather blackness.

1 Meditation. Sin with the Effects thereof, to wit, Contentions and Divisions in the Churches, Persecutions and afflictions upon the members thereof, and the Deser-tions and sorrowful mournings of the true Servants of God; for those miseries do overcloud the face of the Spouse of Christ, and very much darken the Saints of God. Lam. 2. 1. *How hath the Lord covered the Daughter of Zion with a cloud in his anger; and cast down from Heaven unto the Earth the beauty of Israel?*



*But comely*] A Metaphor taken from a Woman. Jer. 6. 2. *I have likened the Daughters of Zion to a comely and delicate Woman*: Whose comeliness consisteth, 1. In the fairness of Complexion. *Thy countenance is comely*, Cant. 2. 14. 2. In a just proportion of parts, Cant. 7. 1, 2, 3, 4, 5, 6. where Christ commending his Spouse from head to foot, sings forth her beauty, saying, *How fair, and how pleasant art thou, O Love, for delights!* The Spouses beauty is Spiritual, called *the beauty of holiness*, Psal. 110. 3. which is the ornament of the hidden man of the heart. Psal. 45. 13. *The Kings daughter is all glorious within*: And this comeliness Christ put upon her, when he entred into Covenant with her, Ezek. 16. 8, 14. *Let the beauty of the Lord our God be upon us*, Psal. 90. 17. Thus she is changed into his image, 2 Cor. 3. 18. And bears the Image of the heavenly, 1 Cor. 15. 49. which Christ looking upon, saith, *Thou art all fair, my Love, there is no spot in thee*, Cant. 4. 7, 9. *Thou hast ravished my heart, my Sister, my Spouse, thou hast ravished my heart with one of thine eyes, with one chain of thy neck*. Thus Christ is overcome with his Spouses beauty, Cant. 6. 4, 5, 9, 10.

2 *Meditation*. The Image of Christ, consisting in righteousness and true holiness, is the Spouses Spiritual beauty, and maketh the Saints comely in the eyes of Christ, Psal. 45. 13. Eph. 4. 24. Col. 3. 10. Ezek. 16. 14.

*O ye daughters of Jerusalem*] By Jerusalem we may understand the Church of God on Earth, and that from these resemblances, 1. *Jerusalem* was the City of the great King, Psal. 48. 1, 2, 3. So the Church of God is called *the City of the living God*, Heb. 12. 22, 23. And all the Saints are fellow-Citizens, Eph. 2. 19. 2. *Jerusalem* was the Throne of God, Jer. 3. 14, 15, 17. So the Church of God is called Christs Throne, Zech. 6. 12, 13. *And the Elders clothed with white rayment sit round about his Throne*, Revel. 4. 2, 4, 6. 3. *Jerusalem* was a free City, honored with many Privileges and Immunities; there was the Temple, the Oracles, the Covenants, the Law, and the Service of God, Rom. 9. 4. & Act. 2. 5, 42, 47. So the Church of God



is privileged with Apostles, Prophets, Evangelists, Pastors and Teachers, 1 Cor. 12. 28. & Ephes. 4. 11, 12, 13. Also, with his holy Ordinances, 1 Cor. 11. 2. & Act. 16. 4. *Jerusalem which is above is free, which is the Mother of us all.* Gal. 4. 26. *The Church of the first-born.*

Whose Daughters are, I. All the Churches of the Saints, 1 Cor. 14. 33. Cant. 2. 7. whereof every particular Church hath the Common, 1. Name, 1 Cor. 1. 1. & 1 Thes. 1. 1. Revel. 21. 1, 8, 12, 18. Rev. 3. 1, 7, 14. 2. Nature, Eph. 2. 21, 22. 1 Pet. 2. 4, 5. 3. Power, 1 Cor. 5. 4, 12. & 14. 24, 29. 2 Thes. 3. 6, 14, 15. II. All the Saints in every Church of Christ, Cant. 3. 10. called *Sions Converts*, Isa. 1. 27. viz. *the Daughters of Sion*, Cant. 3. 11. and, *the Sons of Sion*, Lam. 4. 2. *For, of Sion it shall be said, This and that man was born in her. The Lord shall count, when he writeth up the people, that this man was born there, Selah.* Psalm 87. v. 5, 6.

The *Jews* used to call the Whole, the *Mother*; and the Parts, the *Daughters*, Ezek. 16. 45, 46, 48. The Saints are called the *Daughters of Jerusalem*; First, because they are (being added to the Church, Act. 2. 47.) presented as chaste Virgins to Jesus Christ, 2 Cor. 11. 2. Secondly, because they were young Converts newly espoused to Jesus Christ, Cant. 3. 10, 11. Thirdly, because they were in a seeking condition (some of them) enquiring into the excellencies of Jesus Christ, Cant. 5. 8, 9. & 6. 1. These are called to consider that the Church is comely, although she be black.

3 *Meditation.* If young Christians would consider the Churches Beauty and Comeliness, they would not be so much offended at her Infirmary and Blackness. Cant. 6. 4. 10. *Who is this that looketh forth as the Morning, fair as the Moon, clear as the Sun? Thou art beautiful O my Love, as Tirzah, comely as Jerusalem.* Though the Church be like a Woman in the Wilderness, yet she is like a Woman clothed with the Sun, and the Moon under her feet, and upon her head a Crown of twelve stars, Revel. 12. 1, 5, 6. *I have likened the Daughter of Zion to a comely and delicate woman,* Jer. 6. 2.

Though,

Though the Church be compared to the Tents of *Kedar*, the *Arabian* Shepherds, Ezek. 27. 21. for blackness, yet she is resembled to the Curtains or costly Hangings of *Solomon* for her comeliness. *Kedar* was one of *Ishmael's* Sons, Gen. 25. 13. And as the Father was a mocker, and a persecuter of *Isaac*, Gal. 4. 28, 29, 30, 31. so his off-spring were such as hated peace, Psal. 120. 5, 6. Their Tents were made of Goats hair, which was dark and blackish, very mean in outward appearance; whereby is figured forth the Adversity and calamity of the Church. And yet the Tents of *Kedar* were exceeding rich within, full of all rich merchandise, Pearls and precious Jewels, as *Solinus in Polychist.* cap. 46. and *Plin. Nat. Hist. lib. 6. cap. 28.* do report.

So the Churches and Saints, though exercised with tribulations, afflictions, persecutions, corruptions and desolutions, which make them to appear outwardly dark and black, yet whilst they enjoy pure Ordinances, Gospel privileges, spiritual gifts, and sanctifying graces, they are beautifull, fair, and comely.

*As the Curtains of Solomon*] or *Hangings of Solomon.* *Josephus lib. 8. c. 2. Antiq.* doth report, That *Solomon's* Hall had three severall Hangings of Tapistry, every one more costly and rich then other, and behind them a wall of black marble, curiously wrought with Imagery. And the Learned judge them Hangings to be here intended by these *Curtains of Solomon.* But in as much as the Churches Beauty is hereby described, I rather by the *Curtains of Solomon* understand an allusion unto the Curtains of the Tabernacle, Num. 4. 25, 26. which were very beautiful, Exod. 36. 8, 13. within these Curtains was the Ark of God, 2 Sam. 7. 13. And they were a Type of the Church of God in its beauty and glory, Isa. 54. 1, 2. *Even the New Jerusalem coming down from God out of Heaven prepared as a Bride adorned for her Husband.* Rev. 21. 2. *Arrayed in fine linnen, white and clean, which is the righteousness of the Saints,* Rev. 19. 7.

Verf. 6. *Look not upon me because I am black*  
*&c.*

IN these words the Spouse or Church of Christ doth admonish the Daughters of *Jerusalem*, not to slight the ordinances of God, nor to neglect communion with the Churches of Saints, nor to despise the Church, or any Saint therein or Member thereof, because she is black. *Look not upon me*, to wit, with disdain. Mich. 4. 11. *Let her be desired, and let our eye look upon Zion, nor with reproach.* Obadiah 12. 13. *Thou shalt not have looked on the day of thy Brother: Thou shalt not have looked on their affliction in the day of their calamity: Neither with an outward eye.* (2 Cor. 10. 7. *Do ye look on thing after outward appearance?*) lest they should be moved by the Churches afflictions, 1 Thes. 3. 3.

*1 Meditation.* The Saints ought not to disdain the Churches of Christ, or neglect the ordinances of God, nor slight or reproach the people of God, because of the Churches afflictions, persecutions, and tribulations. Gal. 4. 13. 14. *Ye know that through infirmity of the flesh I preached the Gospel unto you, and my temptation which was in my flesh ye despised not, nor rejected.* 1 Thes. 1. 6. *And ye became followers of us and of the Lord, having received the Word in much affliction, with joy of the holy Spirit.*

*Because the Sun hath looked upon me* These words contain the first reason of the Spouse her Blacknesse, drawn from the efficient cause thereof, to wit, Gods anger against her, manifested by afflicting her; which dispensation of God towards his Church and people is here and in other Scriptures expressed by this Metaphor of the Sun. God is called a Sun, Psal. 84. 11. as in respect of his shining, and looking upon the face of his Anointed with favour, Psal. 84. 9. 10. in respect of his burning anger, Heb. 12. 29. Thus the Lord looked unto the host of the *Egyptian*, through the Pillar of fire.

D

Exod.

Exod. 14. 24. *And the Lord was angry with Solomon because his heart was turned from the Lord God of Israel, who had appeared unto him twice,* 1 King. 11. 9. *I am the man that hath seen affliction by the rod of his wrath, he hath led me, and brought me into darkness,* Lam. 3. 1, 2. This made her black, Lam. 1. 12, 13. and covered her with a cloud, Lam. 2. 1, 2, 3. By the *Sun* is meant persecution and tribulation also which ariseth from formal hypocritical professors, Matth. 13. 6, 21. when God doth persecute them in his anger.

2 *Meditation.* Gods angry Countenance appearing unto his Church and people in their afflictions, doth grievously trouble their Souls, Lamentation Chap. 2. vers. 1, 2, 3, 4. *My mother: children were angry with me, &c.* These words declare a second reason of her blackness, to wit, the persecution she met with from the ten Tribes, which are here called her Mothers children, or the Sons of her Mother, who revolted from *Judah* and *Rehoboam*, 1 King. 12. 16. 19. These Sons or Children of her Mother were the Scribes, Pharisees, and Elders of the *Jews*, who persecuted the Church at *Jerusalem*, Act. 8. 1. Of which number was *Saul*, who breathed out threatenings and slaughter against the Disciples of the Lord, Act. 9. 1, 2. And this was their anger against the Church and the sincere-hearted members thereof. Such also were false Brethren, who unawares creep into the Church, Gal. 2. 4, 5. And false Teachers, not sparing the flock, Act. 20. 29, 30.

3 *Meditation.* False Ministers and formal Professors have (in their anger) stirred up persecution against the Churches and sincere servants of Christ, Act. 13. 50. & 14. 2. & 6. 12. & 21. 27.

*They made me the keeper of their vineyard.* This was the effect of their anger. They used a coercive power over her Conscience, and compelled her to observe their Traditions, and Idolatries, Hosea 13. 1, 2. *Let the men that sacrifice, kiss the Calves.* Math. 15. 3, 9. Mark. 7. 13. By the *Vineyards* here (opposed to her own vineyard) are meant false Churches, false Assemblies, such as were the Assemblies at *Dan* and *Bethel*, where they worshipped before the Calves that *Jeroboam*

*Jeroboam* had set up, 1 King. 12. 26, 27, 28, 29, 30, 32, 33. which was a sin equivalent with worshipping Devils, 2 Chr. 11. 15. *And he ordained him Priests for the High-places, and for the Devils, and for the Calves, which he had made.* See 1 Cor. 10. 20, 21.

4 *Meditation.* It is a great sin, and of dangerous consequence, for the people of God to submit unto any impulsive or coercive power of the supreme Magistrate imposing or prescribing a false worship, Isa. 29. 13, 14, 15.

*But mine owne vineyard have I not kept*] These words contain the third Reason of the Churches blackness, expressing the meritorious cause thereof, to wit, her owne neglect of her duty, and unfaithfulness to her trust; for although *Rehoboam* and *Judah* kept the Charge of the Lord, and observed his Ordinances for a short time, 2 Chron. 11. 16, 17. yet within five years *Rehoboam* forsook the Law of the Lord, and all *Israel* with him, 2 Chr. 12. 1, 2. This neglect of her owne vineyard is more Prophetically expressed and expounded, Isa. 5. 1, 2, 3, 4, 5, 6, 7. by the Prophet.

5 *Meditation.* It is a grievous sin to be negligent in keeping of the Ordinances of God, which he hath committed to the Churches and Saints. *Thus saith the Lord God, this is Jerusalem, she hath changed my judgements into wickedness, and hath not walked in my statutes, but hath defiled my Sanctuary, &c.* Ezek. 5. 5, 6, 7, 8, 11, 12, 13. & 20. 19, 20, 21. & 48. 6, 7, 8, 9, 10, 11, 12, 13. *And ye have not kept the charge of mine holy things.* And now, O ye Priests, this commandment is for you, Mal. 2. 1, 2, 3, 8, 9. *Therefore have I also made you contemptible and base before all the people, according as ye have not kept my wayes, but have been partial in the Law.*

Verſ. 7, 8. *Tell me ( O thou whom my Soul loveth ! ) where thou feedeſt, &c.*

**T**he Spouſe having confeſſed her blackneſs, occaſioned by *Solomon's fall, Rehoboam's folly, and Iſrael's defection*; and having alſo admoniſhed the Daughters of *Jeruſalem* not to look upon her with an evil or diſdainful eye in the day of her affliction: ſhe now turns her again unto her Beloved, and makes a third addreſs unto Chriſt by way of Petition, unto whom Chriſt gives a gracious anſwer.

In theſe two Verſes you have firſt the Churches Prayer; and ſecondly, Chriſts anſwer thereof. In the Sponſes Prayer, *verſ. 6.* Obſerve, I. How ſhe ſtyleth her Beloved, the Lord Jeſus Chriſt; *O thou whom my Soul loveth!* II. Wherein ſhe deſireth his Direction, *Tell me, 1 Where thou feedeſt. 2 Where thou makeſt thy flock; to reſt at noon.* III. The Reason of her deſires emphatically expreſſed by a pathetical expoſtulation, *For why ſhould I be as one that turneth aſide? &c.* Which argues, 1 Her unwillingneſs to wander out of Chriſts way. 2 The unreaſonableneſs of the thing, if ſhe ſhould ſo do, 1 King. 12. 28, 29, 30.

Chriſts Anſwer of her Prayer, *verſ. 8.* conſiſterth, 1. Of the gracious Compellation which Chriſt gives his Spouſe, his Churches, and every particular Saint, *O thou faireſt among women!* 2. Of a tender ſuppoſition of her Ignorance in the particulars touching which ſhe enquired his Inſtruction, *If thou know not.* And 3. Of an holy Direction, 1 To forſake all falſe Aſſemblies and worſhip, *Go thy way forth, &c.* to-wit; from *Dan* and *Bethel*, and ſo from *Babylon*. 2 To joyn unto the Church and worſhip of God, *And feed thy kids beſides the ſhepherds tents*; that is, return to *Zion*, and *Jeruſalem*; which the Priests and Levites did, and ſuch as ſet their hearts to ſeek the Lord God of *Iſrael*, 2 Chron. 11. 13, 14, 16.

*Tell*

*Tell me, &c.*] That is, direct us, shew us, and declare plainly unto us, Psal. 25. 4. 5. Gracious Souls address themselves unto Jesus Christ for his Counsel to them in all their doubts: So did all the faithful among the ten Tribes of *Israel*. There was a great Change, 1. In the Government of the Commonwealth of *Israel*. 2. In the Worship of God. Ten Tribes rent from *Judah*, and joyned with *Jeroboam*, and most of them sacrifice at *Dan*, and they that sacrificed, kissed the Calves; but in this great Change the faithful among them enquired of God, saying *Tell me, &c.*

1 *Meditation*. When there is a change of Civil Government in a Common-wealth, or of the Worship of God in the Church, then the faithful (especially if doubtful) ought to enquire and ask counsel of the Lord, and to seek to him for direction. The woman of *Samaria* in this case asked and enquired of Christ touching the worship of God. Joh. 4. 19, 20. *Our Father; worshipped in this mountain, and ye say, that in Jerusalem is the place where men ought to worship.* And so did all the faithful among the ten Tribes, 2 Chr. 11. 16.

This the Saints ought to do, first, because the Lord Jesus Christ hath the government laid upon his shoulders, and he is the onely wise Counsellour, Isa. 9. 6. Secondly, because Christ is faithful as a Son over his owne House, the Church, Heb. 3. 5, 6, 7. Wherefore as the Holy Spirit saith, *To day if you will hear his voyce.*

|| *O thou whom my soul loveth!* ] O! This Interjection doth not onely betoken the Spouses passionate affection, but it is the Spirits Rhetorique, whereby he helpeth her to sigh and groan forth her zealous love unto Christ, and her most affectionate desires to be instructed and directed by him in her doubts and difficulties. Isa. 26. 8, 9. *O thou, &c.* Christ is the object of his Spouses affections. It was not his spiritual gifts, privileges, ordinances, graces, and other spiritual blessings, but himself also; yea, Himself alone in the absence and want of his ordinances (which she then was seeking after) that she longed and so much desired to enjoy. *O thou! whom my soul loveth.* The affection which the Spouse so pathetically expressed here was her Soules love to her beloved Lord



Jesus. Of this Virgin-love to Christ, something was hinted in the Exposition of the 3 & 4 Verses, unto which I refer you: Onely here take notice of the constancy of the Spouses, the Churches, the Saints affection unto Christ in all the chances that happened both in the Church and Common-wealth.

2 *Meditation.* Gracious Souls are constant in their love to Jesus Christ in all changes. If others change their King, the Spouse will not change hers. Isa. 33. 22. *The Lord is our King, and he will save us.* If others change their god, the faithful will not change their God. Josh. 24. 16, 21, 24. *God forbid, that we should forsake the Lord to serve other gods: The Lord our God will we serve, and his voyce will we obey.* If Christ afflict his Spouse, his Saints, yet she will love him, Cant. 3. 1, 2, 3, 4. *By night on my bed (to wit, of affliction, Revel. 2. 22.) I sought him whom my soul loved.* If he desert her, yet she loveth him, yea grows sick of love in his absence, Cant. 5. 6, 8. *I opened to my Beloved, but my beloved had withdrawn himself, and was gone; I charge you, O Daughters of Jerusalem! If you find my Beloved, that ye tell him, that I am sick of love.*

The Saints have good reason to love Christ in all changes, For 1. Christ changeth not, Mal. 3. 6. *I am the Lord, I change not, therefore ye Sonnes of Jacob are not consumed.* Christ Jesus the same yesterday, and to day, and for ever, Heb. 13. 8. 2. Christ sweeteneth and sanctifieth all changes unto his Saints, and maketh all work together for their good, Rom. 8. 28. Christs presence in a prison, Christs love in all our losses; Christs smiles in a dark hour, and a day of desertion; Christs visits upon a sick bed: O how comfortable, how cordial are they unto poor hearts! In a word, there's enough in Christ to sweeten and sanctifie any condition to a gracious soul. 3. Christ loves the Saints in all the changes that come upon them, Joh. 13. 1. Jesus having loved his owne, which are in the world, he loved them unto the end. His compassions fail not, they are new every morning, Lam. 3. 22, 23. therefore the Saints have cause to love him, 1 Joh. 4. 19. This Soul-love to Christ wil cause the Saints



to sell all for Christ, to communicate all with Christ, and to doe nothing without the love and good liking of Christ.

*Where thou feedest, &c.*] Feeding comprehendeth all the duties of a Pastor or Shepherd. First, a Shepherd doth take the charge of the whole Flock of God, Joh. 10. 2, 3, 4, 14. and commands his under-shepherds (the Ministers) to take the oversight thereof, 1 Pet. 5. 1, 2, 3, 4. Secondly, Christ (the good shepherd) maketh his flock to lye down in green pastures, and leadeth them besides still waters, Psal. 23. 1, 2, 3. He giveth them hidden Manna, Rev. 2. 17. and living water, Rev. 7. 17. *For the Lamb shall feed them, and shall lead them unto living fountains of waters.* Thirdly, Jesus Christ (as a Shepherd) doth govern and order his Flock, Ezek. 34. 11, 12, 13, 14, 15, 16, 22. *I will feed my flock, (saith the Lord) I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and strengthen that which was sick.* Fourthly, Christ (like a Shepherd) doth defend and preserve the flock of God from the wilde beasts of the field. Isa. 11. 6, 7, 8, 9. *They shall not hurt nor destroy in all my holy Mountain.* As Birds flying, so will the Lord of Hosts defend Jerusalem, defending also he will deliver it, and passing over he will preserve it. Isa. 31. 5

Christ doth thus feed his flocks (to wit, his Churches and Saints) by his faithful Ministers, and Elders of the Churches of God, whom the holy Spirit maketh overseers over the Flock, Act. 20. 28. & 1 Pet. 5. 1, 2, 3, 4.

3 *Meditation.* The Ministry of Christ is a Soul-feeding Ministry, Eph. 4. 11, 12, 13. The work of the Ministry is, 1. To convert Souls, Act. 26. 16, 18. & 1 Cor. 4. 15. *For in Christ Jesus I have begotten you through the Gospel.* & 1 Cor. 3. 5. 2. To feed Souls, Jer. 3. 15. *I will take you one of a City, and two of a family, and I will bring you to Zion; and I will give you Pastors according to mine heart, which shall feed you with knowledge and understanding.* And Act. 20. 17, 28. 3. To comfort Souls, and to bind-up the broken hearts of his people, Isa. 40. 1. *Comfort ye, comfort ye my people, saith your God, speak ye comfortably to Jerusalem.* And 1 Thes. 3. 2. 4. To strengthen and

and confirm Souls. Isa. 35. 3. *Strengthen the weak hands, and confirm the feeble knees; say to them which are of a fearful heart, Be strong, fear not.* And Act. 14. 21, 22, 23. 5. To establish Souls. 1 Thes. 3. 2. *And I sent Timotheus a Minister of God to establish you, and to comfort you, concerning your faith.* And Rom. 1. 11, 12. 6. To save Souls. 1 Cor. 1. 21. *It pleased God by the foolishness of preaching to save them that believe.*

This Soul-Ministry of Christ was that which the Spouse enquired after, saying, *Tell me (O thou whom my Soul loveth) where thou feedest*: She concludes that Christ had a Soul-feeding Ministry, by whom he did feed his flock like a Shepherd, Isa. 40. 11. Only she queries where it is, and desires Christs direction to find it.

4 *Meditation.* Gracious Souls do greatly desire to enjoy the Ministry of Iesus Christ. Cant. 2. 3. *I sat down under his shadow with great delight, and his fruit was sweet to my taste.*

*Where thou makest thy flock to rest at Noon* By Noon you may understand, first a time of Tribulation, Mt. 13. 6, 21. 1 Pet. 4. 12, 13, 16, 17. occasioned through Temptations, 1 Pet. 1. 6, 7. Corruptions, Psal. 49. 5. & 40. 11, 12, 13. and Persecutions, 2 Tim. 3. 10, 11, 12. And in this respect the Spouse enquired of Christ where the Churches, the Saints resting place was.

5 *Meditation.* Christ hath a Resting place for his Churches and Saints in time of Tribulation. 2 Th. 1. 4, 6, 7. And you who are troubled rest with us, Rev. 6. 9, 10, 11. Christ is the Saints Rest, Psal. 116. 7. *Return unto thy rest O my Soul,* Psal. 37. 7. *Rest in the Lord* Christ is the Saints hiding place, Isa. 32. 2. And there was the hiding of his people: Hab. 3. 4. *Thou art my hiding place, thou shalt preserve me from trouble,* Psal. 32. 7.

Christ maketh his Saints to rest, 1. By believing in him, and living by faith upon him. Heb. 4. 3. *For we which have believed, do enter into rest.* Mat. 11. 28. *Come unto me (saith Christ) all ye that labour and are heavy laden, and I will give you rest.* 2. By walking in the wayes of God, Jer. 6. 16. *Thus saith*

*saith the Lord, Stand ye in the wayes, and see and ask for the old path; where is the good way, and walk therein, and ye shall find rest for your soul.*

Secondly, *By noon*, you may also understand a time of most clear light, Job 11.16, 17, 18, 19. *Because thou shalt forget thy misery and thine age shall be clearer than the noon-day; thou shalt shine forth, and thou shalt make thy rest in safety, Also thou shalt lie down, and none shall make thee afraid.* Thus the words contain a Prophecy of glorious Gospel-times, compare Isa. 60. 1, 2, 3, 13, 15, 18, 19, 20, 21, 22. with Zeph. 3. 8, 9, 10, 11, 12, 13, 14, 15.

6 *Meditation.* The Saints shall have a time of clear light, and shining glory, wherein they shall enjoy peace and rest, from all their tribulations and persecutions. Psal. 37. 6, 7. *And he shall bring forth thy righteousness as the light, and thy judgement as the Noon-day; Rest in the Lord, and wait patiently for him.* Matth. 4. 16. Poor Saints, know ye, that ere long it will be break of day with you; the day-spring from on high will visit you, that sit in darkness, yea the Sun of Righteousness will arise, Isa. 60. 1, 2, 3. And there will be a noon-day of shining glory upon you ere long. Isa. 24. 15, 16. *From the utmost part of the Earth have we heard Song; even glory to the Righteous.*

The Lord who is the Shepherd of Israel, will make his Saints to lie down in green Pastures, Psal. 23. 1, 2, 3. To wit, His holy Ordinances, the provision of Zion, which he will abundantly blesse, and cause it to satisfie the hungry souls of his people; *for the Lord hath chosen Zion, saying, this is my rest for ever,* Psal. 132. 8, 9, 13, 14, 15, 16.

And there shall be a Tabernacle for a shadow, in the day-time from the heat, and for a place of Refuge; for upon all the glory shall be a defence. Isa. 4. 4, 5, 6.

And under his shadow shall the flock of Saints sit down with great delight, and having rest from their Tribulations, and persecutions, they shall chew the Cud, as the clean Beasts (which were for sacrifice) did, when they lay down, and rested at noon-day under some shadow, after they had been fed and watered, and were quiet, so shall the Saints do; they shall in the noon-day of their rest, and peace by spiritual Meditati-

on, and contemplation, call to minde, and bring to remembrance the Lords gracious dealings with them, and whilst they are ruminating thereon, their souls will be so refreshed, comforted, and filled with joy and glory, that they shall sing forth the goodness of the Lord, *Isa. 51. 11. The redeemed of the Lord shall return, and come with singing to Zion.*

*For why should I be as one, that turneth aside by the flock; of thy Companion: ?]* These words contain the reason of the Spouse, her Petition to Christ for his direction, emphatically expressed by a pathetical expostulation. For why? &c. Whereby she intimateth, 1. Her unwillingness to go astray from Christ her beloved, and turn aside after other lovers. 2. The unreasonable of the thing, viz. to forsake the true God, his holy Ordinances, and pure worship: And to go after false Gods, the Ordinances of men, and the idolatrous or superstitious Worship of the World.

*By the Flocks of thy Companions;* You may understand, First, Those Assemblies of false Ministers, and formal Professors at *Dan* and *Bethel*, who worshipped and kissed the Calves, *Hol. 13. 2. 3.* The false Ministers were those Priests, that *Jeroboam* made of the lowest of the people (which were not of the Sons of *Levi*, *1 King. 12. 31.*) whom he ordained for the high places, for the Devills, and for the Calves, which he had made, *2 Chron. 11. 5.* The formal professors were those Idolatrous people, that went to worship before the Calves, which *Jeroboam* set up, one in *Bethel*, and the other in *Dan*, which became a snare, and a snare unto *Israel*, *1 King. 12. 28, 29, 30, 32, 33.*

Secondly, Those Assemblies of the Scribes and Pharisees in the Synagogues of *Judea*, and in the Temple at *Jerusalem*, who say, they are Jews, and are not, but are the Synagogues of Satan, *Rev. 3. 9.* And do worship God in vain, reaching for Doctrine the Commandements of men, *Matth. 15. 9.* They were the Flocks of his Companions. Which false and formal Worship, both in the Mountain of *Samaria*, and in the Temple at *Jerusalem*, Christ witnessed against, saying, The hour cometh, when ye shall neither in this Mountain, nor yet at *Jerusalem* worship the Father; ye worship ye know not what, *Joh. 4. 20, 21.*

Thirdly,

Thirdly, Those Assemblies of Antichristian Ministers, and people of the World, who wonder after the Beast, and do worship the Beast that did arise up out of the Sea of *Rome*, and do worship the Image of that Beast, and have the name of the Beast, or the number of his Name, and receive the mark of the Beast in their fore-heads, or in their right hand, *Rev.* 13. 1, 3, 16, 17. *Rome* is the mystical *Babylon*, and the Mother of Harlots, *Rev.* 17. 5. And all Antichristian Assemblies of false Ministers, and formal professors, are her Daughters, who commit spiritual whoredoms, because of the whoredoms of the well-favoured Harlot, *Nahum* 3. 4, 5, 6. These are flocks of his Companions, which she would not turn aside after, nor assemble with; for why should I be as one of them?

That turneth aside, or that veileth her self, to wit, as Harlots use to cover themselves with a veil (so did *Tamar*, *Gen.* 38. 14, 15. whom *Judah* thought to be an Harlot, and came in unto her.) Why should I be as an Harlot? to commit spiritual whordom with other lovers, by worshipping false Gods, or the true God in a false manner: therefore she desired direction from Christ himself, and prayed, that he would send forth his light, and his truth, and lead her, and bring her to his Sanctuary, *Psal.* 43. 2, 3. *Why go I mourning? (as the mourning Women, that are covered or veiled, that goe about the streets. Jer.* 9. 17, 18.) *Covering the Altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at mine hand, Mal.* 2. 13.

7 *Meditation.* Faithful souls ought not to turn aside unto any false or formal worship, God blamed the people of *Israel*, because their fear towards him was taught by the precepts of men, and they were to seal up all vision, and to cover their Seers, *Isa.* 29. 9, 10, 11, 12, 13, 14. Christ reproveth the Scribes and Pharisees, because they worshipped God formally, hypocritically, and superstitiously, teaching for Doctrine the Commandements of men. *Matth.* 15. 9. And the Angel denounceth the wrath of God against those that worship the Beast, and his Image, and receive his mark in his fore-head, or in his hand, *Rev.* 14. 9, 10. It is a sin, and will be a snare to

leave Christ, and his holy Ordinances, and pure worship, and true Ministry; and turn aside unto false Ministers, superstitious worships, and traditions of men, Col. 2. 8, 20, 22, 23. *Beware lest any spoyle you, through Philosophy and vain deceit, after the tradition of men, after the Rudiments of the World, and not after Christ.*

Verf. 8. *If thou know not (O thou fairest among Women) goe thy way forth, &c.*

**T**His Verse containeth Christs answer unto his Spouses Petition, wherein you may observe, First, his tender supposition of her ignorance which Christ upbraiderh not, James 1. 4. Onely takes occasion thereby to instruct her. *If thou knowest not*; or for as much as thou knowest not.

The Spouses ignorance did not discourage her to seek Christs direction, tell me where thou feedst; nor did her Nesscience hinder his instruction, *If thou know not*, follow the foot-steps of the Flocks, &c.

1 *Meditation.* Christ will instruct ignorant souls, when they seek direction of him in doubtful cases. Prov. 1. 20, 21, 22, 23. & 9. 4, 6. Christ by his word giveth understanding to the simple, Psal. 119. 130. *If any want wisdom, let him ask it of God, and he will give him liberally*, Jam. 1. 4. *He will teach sinners in the way*, Psal. 25. 8. Isa. 2. 3. *Christ teacheth by his Spirit*, Joh. 14. 26. Psal. 32. 8.

Secondly, Observe his gracious Compellation, *O thou fairest among Women!* which fitly answereth unto her loving Appellation, *O thou whom my soul loveth!* whereby is discovered, 1. The Sympathy between Christ and his Spouse, *O thou!* O that God would speak! Job 11. 5. O that thou hadst hearkened! Isa. 48. 18. 2 The commendation of his Spouses beauty above all others in the highest degree, *the fairest among Women*; She said that she was comely, v. 5. The Prophet compared her to a comely and delicate Woman,  
Jer.



Jer. 6. 2. But Christ sets forth her beauty in the superlative degree, Cant. 4. 7. *Thou art all fair my Love, there is no spot in thee*, as Solomon commendeth the virtuous Woman, Prov. 31. 10. 29. *Many Daughters have done virtuously, but thou excellest them all*: so Christ praiseth his Spouse above all others, and beyond all expression, laying, Cant. 7. 6. *How fair, and how pleasant art thou, O love! for delights*. Thus Christ gets into the Saints hearts, and doth win their affections, (ere they are aware) by his sweet insinuations, Cant. 6. 12. His mouth is most sweet, and his lips drop sweet smelling Myrrhe: the Saints wonder at the gracious words, which proceed out of his mouth. Luk. 4. 12.

2 *Meditation*. The Saints are exceeding fair and beautiful, in the eyes of Christ, though black and unlovely in their own, and the worlds apprehension. The Church (and people of God) being conscientious of their own deformities, confessed she was black, v. 5. but Christ, beholding the Church (and all his Saints) in the new and everlasting Covenant with himself, sees her a perfect Beauty, through his comeliness put upon her, Ezek. 16. 8. 14. *For he hath clothed her with the Garments of salvation, he hath covered her with the Robe of righteousness*, Isa. 61. 10. *And he hath sanctified and cleansed her with his precious blood from all sin*, 1 Joh. 1. 7. *and made her all glorious within*, Psal. 45. 13. And so presents her to himself, a glorious Church, not having spot, nor wrinkle, nor any such thing, Eph. 5. 27.

The Churches (the Saints) beauty is derivative. The Church shineth in the light, beams and glory of Christ. Isa. 60. 1, 2, 3. The Lord shall arise upon thee, and his glory shall be seen upon thee; Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. The Saints beauty doth not appear all the night of their afflictions, temptations, persecutions, and tribulations, untill the day dawn, and the day-Starre arise in their hearts; but when through the tender mercy of God, the Day-Spring from on high hath visited them, so that it is break-of-day with them, and the bright shining morning of their spiritual Resurrection breaks forth, and the Sun of Righteousness is risen in their souls, then they are



like the Woman clothed with the Sun, and the Moon under her feet, and upon her head a Crown of twelve Starres, Rev. 12. 1. So lovely, fair and comely, is the Church and Saints in the eyes of Christ, Cant. 6. 4. 10. *Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, &c.* Who is she that looketh forth as the morning, fair as the Moon, clear as the Sun, and terrible as an Army with banners.

Thirdly, Observe his holy direction, which consisteth of two parts, 1. Christ doth direct his Church (and Saints) to go forth by the foot-steps of the Flock, 2. Christ doth instruct them, to feed their Kids, besides the Shepherds Tents.

*Go thy way forth*] Or go forth for thy self, to wit, from *Dan and Bethel*; for thus saith the Lord unto the house of *Israel*, *Seek ye me, and ye shall live, but seek not Bethel, for Bethel shall come to nought*, Amos 5. 4, 5, 6. and so it did 2 King. 23. 3, 15, 25. And so from *Babylon*, Rev. 8. 2. 4, 5. *Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues;*

3 *Meditation.* The first step towards the true worship of God, is to forsake the Assemblies of false worship, and to separate from them. When God chose a people for himself, to worship him, he severed them from all other people, Levit. 20. 26. And the Lord commandeth his Saints under the Gospel, to separate themselves from unbelievers, 2 Cor. 6. 14, 15, 16, 17, 18. *wherefore come out from among them, and be ye separate, saith the Lord, &c.*

*By the foot-steps of the Flock,*] That is to say, Follow the example of those Priests and Levites, who left their possessions, and such of the people as set their hearts to seek the Lord God of *Israel*, who came to *Jerusalem*, to worship, and to sacrifice unto the Lord God of their Fathers, 2 Chron. 11. 13, 14, 16. And the examples of other faithful Saints, and Servants of the Lord, and the Churches of God. *Be ye followers of me, even as I am of Christ*, 1 Cor. 11. 1, 2. who hath given us an example, that we should follow his steps, 1 Pet. 2. 21. So to walk in the steps of your Father *Abraham*, is to follow his example, Rom. 4. 12. Be ye followers of us, and mark them

that

that walk so, as ye have us for an example, Philip, 3. 17.

4 *Meditation.* Doubting Saints are directed by Christ, to walk after the examples of his Churches and people, and to imitate them in the worship of God, 1 Cor. 4. 16, 17. Heb. 6. 12. 1 Thes. 2. 14. *For ye Brethren became imitators of the Churches of God, which in Judea are in Christ Jesus.* The practice of Christ, or of his Apostles, or of any of the Churches in any part of the worship of God, recorded in the Scripture, may be imitated by the Saints of God, in succeeding Generations. These things were written for our learning, Rom. 15. 4. Christians ought to look upon the Apostles, Ministers and Saints in the Gospel, how they walked in all the Commandements and Ordinances of God, we should look how they believed, how they lived, and how they worshipped, and follow their steps.

*And feed thy Kids, &c.*] Where you have, 1. Christ's tender care of young Christians, called the Kids. 2. The Churches duty to provide them pasture, *feed thy Kids.* Kids are the young of the Flock, either of the Goats, or of the Sheep, Exod. 12. 5, 6. *Your Lamb shall be without blemish, a male of the first year; ye shall take it out from the Sheep, or from the Goats.* And by these Kids you may understand young believers, *Sions* Converts, the Daughters of Jerusalem, who are young Virgins espoused to Jesus Christ, whom Christ calleth his Lambs, and whom he will have his Ministers to feed, Joh. 21. 15. *Simon, lovest thou me more than these? feed my Lamb;* the same charge Christ here gives his Church, to feed her Kids.

Feeding here is a Metaphor borrowed from Shepherds, who are said to feed their Flocks, when they bring them unto green Pastures, or other places, where they may feed, Gen. 37. 12, 13, 16. So the Church is here directed by Christ, to feed her Kids, that is, to bring them to the Ordinances of God, which are like green Pastures, that there they may feed, Psal. 23. 1, 2, 3, 4. and Ezek. 34. 14. *I will feed them in a good Pasture, and in a fat Pasture shall they feed upon the Mountains of Israel.*

5 *Meditation.* As Christ hath taken care to give Pasture, so it is the Churches duty to feed her Kids.

First, Christ hath taken care to give Pasture, for 1. He gave a feeding Ministry Ephes. 4. 11, 12, 13. & Jer. 3. 15. *I will give you Pastors according to mine heart, which shall feed you with knowledge and understanding.* 2. He gave his holy Ordinances, 1 Cor. 11. 1. By his Apostles to the Churches, for the feeding, nourishing, strengthening, and establishing of the Saints. 3. He gave Authority and Power to his Ministers and Churches to rule, govern, and order the Saints, who are the Members of the Churches, 1 Cor. 5. 4, 12. 1 Thes. 5. 12, 13. Heb. 13. 7, 17. The Saints ought to be subject to their Elders, and one to another in the Church, 1 Pet. 5. 5. And the Church ought to be subject unto Christ, Eph. 5. 24.

Secondly, Its the Churches duty to feed her Kids, for 1. She ought to stir up her Ministers to be vigilant, and diligent in their work and Office of feeding, both by teaching and ruling, Col. 4. 17. And say to Archippus, *Take heed to the Ministry which thou hast received in the Lord, that thou fulfill it.* 2. She ought to exhort her Members to draw near to God in his holy Ordinances not forsaking the assembling of themselves together, as the manner of some is, but exhorting one another, Heb. 10. 21, 22, 23, 24, 25. 3. She ought to bring her Children to Gods Ordinances, to give them the breasts of her consolations, and to see that every Lamb feed in its own place. Isa. 49. 20, 21, 22, 23. and Isa. 66. 10, 11, 12, 20. *And they shall bring all your Brethren for an Offering to the Lord, to my holy Mountain Jerusalem; And they shall feed every one in his place,* Jer. 6. 3. *Then shall the Lambs feed after their manner.* Isa. 5. 17. *And the first-born of the poor shall feed.* Isa. 14. 30.

[Besides the Shepherds Tents.] These words contain a description of the place, where the Church was directed to feed her Kids; By Tents you may understand the Churches of God, compared unto the Tents of Judah, Zach. 12. 7. The Tabernacle of Shiloh, Psal. 78. 60. was called Gods Tent. Unto which Tabernacle or Tent all the Israel of God was to come and worship, Deut. 12. 5, 6, 7, 8. Unto the place which the Lord your God shall chuse, to put his name there, even unto his

Habitation



godly resolution, Josh. 23. 15. *But as for me and my house, we will serve the Lord.*

And if the Kings of the earth would be the Saints Nursing-Fathers, and the Queens their Nursing-mothers (laying aside their coercive power) to bring *Zion's* Sons in their Arms, and her Daughters upon their Shoulders to the Churches and Ordinances of the Lord, submitting themselves to the yoke of Christ, it would be their benefit, and *Zion's* glory, Isa. 49. 22, 23. compared with Isa. 60. 4, 5, 7, 8, 9, 13, 14, 15, 16.

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Vers. 9, 10, 11. *I have compared thee (O my Love) to a company of Horses in Pharaoh's Chariots, &c.*

CHRIST having directed his Spouse, where to feed, and find his presence, to wit, in his Ordinances, which she might enjoy by following the foot-steps of the flocks, that is to say, the examples of the Churches and Saints (recorded in the Scripture of truth, written for our learning) to the Shepherds tents, where the Apostles and Pastors of Christ did feed his sheep and lambs: Now, to the end he might support his Church and Saints under their despondencies, and comfort them against their tribulations, Christ doth in these three Verses prescribe them an Heart-cheering Cordial, which his Spouse must receive by faith in this manner;

First, when she thought sadly of her blackness and deformity, which happened unto the Church by the folly of *Rehoboam*, who forsook the Law of the Lord, and all *Israel* with him; for which cause *Shishak* King of *Egypt* came up against *Jerusalem*, and took away the treasures of the House of the Lord, and *Israel* became his Servants, 2 Chr. 12. 1, 2, 8, 9. Then she should drink the loves of Christ, contained in this ninth Vers.

Secondly,

\* Secondly, when she was troubled for want of Christs presence, and was at a great loss in her spirit for want of his true Ministry, Churches and Ordinances, which she knew not where to finde, nor how to enjoy, Joh. 4. 19, 20, 21. and her spirit failed, Psal. 143. 6, 7, 8. Then she might receive the comfort of Christs love manifested to his Spouse, in the 10 & 11 Verses.

In the 9 Vers. Christ comforts the heart of his Church under the Service of the King of *Egypt*; telling her, though she was in some bondage by that servile state under *Pharaoh*, like the Horses which drew *Pharaoh's* triumphant Chariots, who were under the reins and whip of the Drivers; yet, *I have compared thee (O my Love!) to my company of Horses in Pharaoh's chariot.* Wherein you may observe, First the affectionate and sweet Epithite Christ giveth unto his Church and Saints, *O my Love!* Secondly, the comparison by which Christ setteth forth his Churches beauty, strength and comeliness under her servitude; *By the Horses in Pharaoh's Chariot.*

*I have compared thee; O my Love! &c.* ] This Epithite Christ giveth to his Spouse, Churches, and Saints, oftentimes in this Song; and by it is intimated, that the Church is the object of Christs love, Eph. 5. 25. The greatest out-goings of love and friendship from Christ is towards his Spouse, his Churches, his Saints. Psal. 87. 2, 3, 6. *I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee.* Jer. 31. 3. Christ and his Saints have mutual and cordial love one to another, 1 Joh. 4. 19. They feed together, Rev. 3. 20. and have fellowship together, 1 Joh. 1. 3. This gracious compellation Christ gives his Church under her Captivity, her Bondage, her Affliction, and her Servitude, when she was like Horses in *Pharaoh's* Chariot; and that because she had forsaken the Law of the Lord; onely the Church humbled her self and repented; and therefore though God would not deliver *Israel* from *Shihak* King of *Egypt*, but they must be his Servants, 2 Chr. 12. 5, 6, 7, 8. yet he would not pour his wrath upon *Jerusalem*, but grant them some deliverance, Because he loved them, *O my Love!*

1 *Meditation.* Christ may change the Churches Condition, but he will not change his Affection towards her, *O my Love!* God many times varyeth his Dispensations towards his people, but he never varyeth his Affections. He may hide his Face, but he will not withhold his Heart from his Saints. Compare Isa. 57. 17, 18. with Jer. 31. 3, 18, 19, 20. The Lord may alter his Actions, but he is constant in his Affections to his Spouse, Joh. 13. 1. The Churches of Saints, and the Saints in the Churches may meet with many changes in the world in their outward condition, but yet their Lord Jesus Christ loves them; he loves them in poverty, in prison, in bonds, in afflictions; he loves his under persecution, reproach, tribulation; he loveth his when others are Lords over them, and serve themselves on them: Yea, notwithstanding the changes of their condition of Soul, yea Christ is unchangeable in his love to his poor Saints: If they cool in their spiritual affections to Christ, and fall from their first love, yet he loveth them; If they (under their hours of Temptation and Desertion, or the working of some corruption) doubt of his love to their souls, and have hard thoughts of God; yea, and conclude against themselves that Christ doth not love them, no, nor never will love them; yet Christ hath, doth, and will love them with an everlasting love, Jer. 31. 3. Yea, and he will love them to the end, Joh. 13. 1. Christ loves his Saints when others hate them, reproach and persecute them; he loves them when they loath themselves, and are most vile in their owne eyes. Cant. 1. 15. *Behold thou art fair my Love, behold thou art fair.*

*I have compared thee to a company of Horses in Pharaoh's Chariots, ] or to my Mare, or my troop of Horses. I have compared thee, or supposed thee, or imagined thee, or thought thee to be like goodly Horses fit for the batel.* Christ doth esteem of his Churches and Saints not as they are in themselves, or in the account of others, but as they are in himself, and according to the use and improvement which he will make of them, or the work that he is purposed to do by them. Jerem. 51. 20. *Thou art my battle-axe, and weapons of war, thou art my troop of Horses, &c.*

Christ



Christ compared his Church to his company of troop of Horses, to note and declare the strength and victory, which God would give them over the Egyptians, and over all his Churches enemies: In which respect his Prophets (who were to lead his people, and to be as the Goats before the flock) were called the Chariots of Israel, and the Horsemen thereof, 2 King. 2. 12. & 13. 14. And the Lords Flock (who are to follow their leaders) is compared to his Horse, in the battel. For the Lord of hosts hath visited his flock, the house of Judah, and hath made them as his goodly horse in the battel, Zac. 10. 3, 4, 5. And they shall be as mighty men which tread down their enemies, because the Lord is with them. And Cant. 6. 4, 10, 12. Christ compares Jerusalem to an Army with banners, and the Chariots of a willing people.

[In Pharaoh's Chariots:] Pharaoh was a Name common to all the King of Egypt, as Pharaoh Neco, 2 King. 23. 29. and Pharaoh-Hophra, Jerem. 44. 30. So here Pharaoh-Shishak, 2 Chr. 12. 2, 9. King of Egypt, who was an enemy unto Judah, and made war against the people of God, into whose hands God gave his Israel, 2 Chr. 12. 7, 8. They shall be his Servants (saith the Lord) that they may know my Service, and the Service of the Kingdoms of the Countries; But I will grant them deliverance. And the Land of Judah shall be a terror unto Egypt, because of the Council of the Lord of Hosts, which he hath determined against it, Isa. 19. 17, 20. So they shall overcome and destroy all their enemies.

2 Meditation. Christ will so manage his Cause in the hearts and hands of his Saints (having armed them with the valour and strength of his Spirit and grace) that he will overcome and destroy all his Enemies by them, Revel. 17. 14.

The Beast, and the false Prophet, the Whore, and the ten Kings; these shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of Lords, and King of Kings, and they that are with him are called, and chosen, and faithful. Rev. 19. 19, 20, 21. And I saw the Beast and the Kings of the earth gathered together, to make war against him that sat on the horse [the white Horse, vers. 11. who went

forth conquering to conquer, Rev. 6. 2.] and against his Army, [which followed him upon white Horses, vers. 14.] And the Beast was taken, and with him the false Prophet, and the Remnant were slain with the sword of him that sat on the Horse, whose Name is The King of Kings, vers. 16. By these are meant all the Enemies of Christ, and of his Saints,

Therefore Christ compared his Spouse, his Churches, his Saints, unto his goodly Horse in the battle, Zac. 10. 3. and to the Chariots of Israel, and the Horsemen thereof, 2 King. 13. 14. Also, to an Army with Banners, Cant. 6. 4. 10. And here Christ compared his Saints unto a company of Horses in Pharaoh's triumphant Chariots of War, and owneth them for his Troops; saying, *I have compared thee (O my Love!) to my Troop of Horses in Pharaoh's Chariots.* An instance and lively resemblance of the victory over Christs Enemies by his Saints, you have recorded, 2 Chr. 20. 2--25. where we read, that the children of Ammon, Moab, and Mount Seir came to war against Jehoshaphat King of Judah and Jerusalem, [a type of Christs his Church and Saints] that great multitude pitched in Hazazon-Tamar, which is Engedi, Ver. 1, 2. The King and all Judah gathered together in the house of the Lord, and stood before the Lord, and they prayed and prophesied, and sang the victory over, and the destruction of, all their enemies, Vers. 5, 12, 13, 14, 15, 22.

3 Meditation. The spirit of faith in prayers and prophesyings of the Saints, will certainly effect the ruine and utter destruction of all their Enemies. Zac. 4. 6, 7. *Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.* Now the Egyptians [and all other enemies of Christ] are Men and not God; and their Horses are flesh, and not spirit, Isa. 31. 3, 4, 5. No weapon formed against Zion shall prosper, Isa. 54. 17. *The Governors of Judah shall say in their hearts, the inhabitants of Judah shall be my strength in the Lord of Hosts their God,* Zac. 12. 3, 4, 5.

O ye Saints! Pray in faith, and prophesie in faith by the Spirit of the Lord, and your Enemies will fall; ye shall not need to fight, for Christs Enemies and yours will every one help

help to destroy another. *Jehosaphat* the King and the people of *Judah* were praying. Then the Spirit of the Lord came upon *Jahaziel* in the midst of the Congregation, and he said, *Ye shall not need to fight in this battle, stand ye still and see the salvation of the Lord with you; for the Lord will be with you*, 2 Chr. 20. 13, 14, 15, 16, 17, 18, 19. And they were so fully persuaded of the victory, and of the Enemies destruction, that they sang and praised God for it, before they came to engage the Enemy, 2 Chr. 20. 20, 21, 22, 23, 24. The King said, *Hear O Judah, and ye inhabitants of Jerusalem, Believe in the Lord your God, so shall ye be established; believe his Prophets, so shall ye prosper.* And he appointed Singers unto the Lord, and that should praise the beauty of holiness as they went out before the Army, and to say, *Praise the Lord, for his mercy endureth for ever.* And when they began to sing and to praise the Lord, the enemies were smitten, every one helped to destroy another.

O ye Enemies of Christ, and of his Churches, and Saints, ye shall know that Jesus Christ is King of Kings, and in righteousness he doth judge and make war, Rev. 19. 11, 13, 14, 15, 16. and the worm *Jacob* is Christs Battle-Axe, Jer. 51. 20. whereby he will destroy Kingdomes; his praying Saints; and prophesying Servants, are the Lords company of Horses, though now in *Pharaoh's* Chariot, under the powers of the Earth, who lord it over the Lords Heritage. The Saints are his goodly Horse in the battle, and they shall be as mighty men, which tread down their enemies, Zac. 10. 3, 4, 5. because the Lord is with them.

Verf. 10. *Thy cheeks are comely with rows of Jewels, thy neck with chains of gold.*

CHRIST having set forth the Churches Courage under her Captivity, comparing her to his Troop of Horses, and foretold her victory over all her Enemies, typed forth by  
*Pharaoh*

Pharaoh King of Egypt, whose Servants now they were; and being subdued by War, are compared to Horses in Pharaohs Chariots. He doth in this Verse and the next following describe the Spouses, the Churches, the Saints beauty by apt similitudes, under the Reign of *Abijah* and *Asa* Kings of *Judah*.

[*Thy cheeks are comely, &c.*] The Spouses *Cheeks* are [by a Senecdoche] her face or Countenance, which is *comely* and beautiful in the eyes of Christ. Cant. 2. 14. *Thy Countenance is comely*; The Spouse her face, cheeks, or Countenance is the Image of Christ in her heart, that is, her inward glory, Psal. 45. 13. She bears the Image of the Heavenly, and her eyes ravish Christs heart, Cant. 4. 9. *Thou hast ravished my heart, my Sister, my Spouse, thou hast ravished my heart with one of thy eyes*; Which comeliness is set forth with Rows of Jewels. A Metaphor borrowed from women in those Eastern Countries, who used to wear pendants, and jewels of precious stones by which the Prophet *Ezekiel* set forth the beauty of the Church of the Jews, and of every particular beleever espoused unto Christ. Ezek. 16. 12. *And I put a jewel on thy forehead, and earrings in thine ears, &c.*] Those Rows of Jewels or Stones are the spiritual Ornaments wherewith Christ adorneth his Church and Saints, which was also figured by the precious Stones in the wall of that great City, the holy *Jerusalem*, Revel. 21. 10, 11, 19, 20. Also thereby we may understand the gifts and fruits of the holy Spirit, which was the Churches beauty, figured by those precious Stones in *Aaron's* Breastplate, Exod. 28. 15, 16, 17, 18, 19, 20, 21. The glory and beauty whereof is there described; first, by the Order of the Stones in their rows, for every precious Stone was set in its place, and in its order, Vers. 17, 18, 19, 20.

1. *Meditation*, Order is an Ornament unto the Churches and Saints of Christ. Col. 2. 5. *Joyning and beholding your order, and the steadfastness of your faith in Christ*. 1 Chr. 15. 13. *The Lord our God made a breach upon us, for that we sought him not after the due order*. And 1 Cor. 14. 40. *Let all things be done decently and in order*. Secondly, the glory and beauty thereof is declared by the Engraving of every stone in all the Rows,

like

like the engraving of a Signet, every one with his Name shall they be *v. 21.* These engravings signifie and figure forth the Epistle of Christ, written and engraven by the spirit of God in the hearts of his Saints, with his spiritual gifts and sanctifying graces, which is the beauty and glory of the Church and Saints.

2 *Meditation.* The Epistle of Christ, written by the spirit of the living God in the hearts of beleevers, makes them comely and beautiful in the eyes of Christ. 1. The Saints are manifestly declared to be the Epistle of Christ, 2 Cor. 3. 3. 4. 2. Christ by his Spirit writes his new Name in their hearts, Rev. 3. 12, 13. *Which no man knoweth, saving he that receiveth it,* Rev. 2. 17. 3. The Image of Christ into which the Saints are changed by the spirit of God, 2 Cor. 3. 18. and those spiritual gifts and graces engraven upon the new heart of true beleevers; make them a Crown of glory in the hand of the Lord, and a Diadem of beauty in the hand of their God, Isa. 62. 2, 3. *The Gentiles shall see thy Righteousness, and all King thy glory; and thou shalt be called by a new name.*

Thirdly, the glory and beauty thereof is described also by the setting of every stone in gold in their inclosings, *vers. 20.* Every spiritual gift, and grace are set in Christ (as in gold) within the hearts of the Saints (as in their inclosings) so that no gift nor grace of the spirit is alone; Faith, love, meekness, patience, zeal, humility, and all the rest are linked and joyned together in the heart of a poor Saint, Joh. 1. 16. and thus it is with every beleever in his measure, Ephes. 4. 7. Yea and every Saint is joyned and engrafted or set into Christ (his head of gold, Cant. 5. 11.) and also united and knit together unto the Church, as members of Christs mystical body (in their inclosings) Acts 2. 47.

3 *Meditation.* The union of the Saints in Christ, (as their head) and with the Church, (as his mystical body) also the unity of the gifts and graces of the Spirit in their hearts, make them lovely and comely in the eyes of Christ.

The union of the Saints in Christ, is the unity of faith, Ephes. 4. 13. their union with the Church, is the unity of love, Col. 2. 2. the unity of their gifts and graces, is unity of

the Spirit, 1 Cor. 6. 17. The whole beleever is united to whole Christ; our faith is faith in Christ, and our love is love in Christ; and so every grace in every beleever is grace in Christ, (as precious stones set in gold in their inclosings;) and this is the Saints beauty and spiritual glory.

*Thy neck with Chains of Gold*] The neck is that part of the body next the head, about which men and women did use to wear chains of Gold, for honour and for ornament, Gen. 41. 42. and so are the Saints adorned, Ezek. 16. 11. *I decked thee also with Ornaments, I put bracelets upon thy hands, and a Chain on thy neck.* By chains of gold you may understand, first, the spiritual Laws of Christ, which are called his Yoke, Mat. 11. 29, 30. unto which the Saints are to submit their neck, and account it their dignity, as well as their duty, their privilege, as well as their Allegiance, to be found obedient to all Christs commandements, and observing of all his holy Ordinances.

4 *Meditation.* The Yoke of Christs spiritual Lawes, and holy Ordinances put upon the neck of his Disciples is no Abridgment of the Saints Liberties, but an enlargement of their beauty and Dignities, Mat. 11. 28, 29, 30. and Pro. 1. 8, 9. *My Son, hear the instruction of [God] thy Father, and forsake not the Law of thy Mother, [Jerusalem which is above, who is the Mother of us all, Gal. 4. 26.] For they shall be an Ornament of grace to thine head, and chains [of gold] about thy neck,* Christs Lawes being obeyed and his ordinances observed, is the Churches praise, 1 Cor. 11. 1, 2. *I praise you, brethren, that ye have kept the ordinances, as I delivered them unto you.*

II. By those Chains of gold you may also understand all the graces of Christ, joyned together as links making one Chain of grace put upon the neck of a poor Saint, Pro. 3. 22. *So shall they be life unto thy Soul, and grace unto thy Neck.*

5 *Meditation.* The variety of spiritual gifts and graces, which poor Saints receive from Christ, are a greater beauty and glory unto them, than all the Rowes of Jewels, and Chains of gold are to the rich and great ones of the world. Pro. 20. 15. *There is gold and a multitude of Rubies, but the Lip*  
of



of knowledge are a precious jewel. Cant. 4. 9. *Thou hast ravished my heart, my Sister my Spouse, thou hast ravished my heart with one of thine eyes, with one chain of thy neck.* O how is the heart of Christ taken with the graces of his Spirit in the hearts of his Saints!

III. Those chains do also signifie the Bonds and Persecutions which the Saints and Servants of God do suffer for Christ and the Gospel, Act. 28. 20. *For the hope of Israel I am bound with this chain.* And 2 Tim. 1. 16. Onesiphorus was not ashamed of the Apostles chain, that is to say, of the persecutions which he suffered for the Gospel of Christ, which sufferings have their glory, 1 Pet. 4. 14, 16, 17. and the Saints prove more than Conquerors at last, Rom. 8. 35, 36, 37, 38, 39.

6 Meditation. Though the Saints are bound with chains of persecution, under the coercive power of Antichristian Magistrates, yet their chains (their sufferings) are their glory; and they shall be loosed from their bands and chains (delivered from their sufferings) and they shall bind their Persecuters in chains. Psal. 149. 8, 9. *This honour have all his Saints, to binde Kings in chains, and to execute the judgement written.* Luk. 19. 27. *But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.*

Though the Church was in bands and chains under Sistrak King of Egypt, yet God was purposed, and promised to deliver her, 2 Chron. 12. 6, 7, 12. and foretold her that the Egyptians her enemies should come after her in chains, and fall down unto her, Isa. 49. 14, 16, 17, 18. & 60. 13, 14, 15, 16, 22. *The Sons of them that afflicted thee shall come bending unto thee, &c. And I will glorifie the house of my glory: and I will make thee an eternall excellency; like I have will bestow it in his time.*

Gen. 1. 1. In the beginning of the world.



Verf. 11. *We will make thee borders of gold, with studs of silver.*

IN the former Verfe was fet forth the Churches present beauty under the Government of *Abijah*, and in this Verfe You have a promise of the Churches and the Saints future glory illustrated, 1. By a Reformation of Religion, 2. By the Execution of good Laws; both which was performed in the Reign of *Afa* King of *Judah*, 2 Chron. 15. 12, 16, 18.

*We will make thee borders of gold*] In this promise of the Churches future glory, observe, 1. The Person promising, God the Father, Word, and holy Spirit, who is three divine Subsistences in one divine Essence, 1 Joh. 5. 7. *We*. 2. The Act of Gods power effecting this promise, *We will make*; that is, *create*, Isa. 65. 17, 18, 19, 25. 3. The thing promised, to wit, future glory, figured forth here, 1. by *borders of gold*, 2. by *studs of silver*. And 4. the person unto whom this gracious promise of greater glory is made, *Thee*, which is the Church and Saints of God, Isa. 60. 1, 2, 7, 15, 19, 20, 21, 22.

The words of this Verfe being granted by all Expositors to be ( in the Myfterie of this Scripture ) Christs promise to his Church of future glory: And this word [*We*] expressing the Person that made this promise, it must necessarily be understood to be Christ, unto whom this word of the plural Number [*We*] may as properly be applyed as the word [*Us*] Gen. 1. 26. *Let us make man in our image*. For by him were all things created, Col. 1. 16, 17, 18. *We*, that is to say, Christ, who is God, Rom. 9. 5. the Father, Isa. 9. 6. the Word, Rev. 19. 13. and the holy Spirit, 2 Cor. 3. 17. which are one in Essence, and three in witness, 1 Joh. 5. 7. And therefore He is often in the Scripture of truth, described by a word of the plural Number; and so here, *We will make*, &c.

1 *Meditation.* The great myſterie of the Trinity in Unity and Unity in the Trinity, is unveiled and revealed in the Face of Chriſt, by the Spirit of God and Word of the Scripture, unto the hearts of Beleevers, 2 Cor. 4. 6.

The only way of the true and right knowledge of God, is by Chriſt. Joh. 1. 18. *No man hath ſeen God at any time; the onely begotten Son, which is in the boſome of the Father, he hath declared him.* Chriſt is the Image of the inviſible God, Col. 1. 15. the Brightneſs of his glory, and the Character of his ſubſtance, Heb. 1. 3. By whom God giveth forth a perfect representation and manifeſtation of himſelf. John 14. 9. *He that hath ſeen me, hath ſeen the Father.* And Verſ. 7. *If ye had known me, ye ſhould have known my Father alſo.*

So that in Chriſt, God the Father, the Word, and the holy Spirit, (who are the Trinity, or three divine Subſiſtences, that bear record in heaven, 1 Joh. 5. 7.) is to be ſeen and known, as by Name, Image, and Operations; and that in the unity of the divine Nature, for theſe three are one, 1 Joh. 5. 7. It is the incommunicable privilege of Chriſt, to behold and enjoy the full viſion and fruition of God, Matt. 11. 27. *As he and his Father is one,* Joh. 10. 3. God doth make known himſelf unto his Saints by Chriſt, 2 Cor. 4. 4. 6. As he is *Emmanuel*, God with us, Mar. 1. 23. who manifeſteth himſelf unto Beleevers, Joh. 14. 20, 21. *At that day ye ſhall know that I am in the Father, and you in me, and I in you.*

*We will make thee]* Conſider here, 1. The good pleaſure of Gods will, *We will.* This favour is not forced, it's free-grace which Chriſt promiſeth his Spouſe, his Church, his Saints.

2 *Meditation.* It's mercy, not merit, that moved Chriſt to give his Saints grace, and to promiſe his Church future glory And if God will love the Saints freely, Hoſ. 14. 4, 5. pardon their ſins for his owne ſake, Iſa. 43. 21, 22, 23, 24, 25. & juſtifie them freely, Rom. 3. 24. ſanctifie them & ſave them by grace, Eph. 2. 8. What hath any poor toſſed, tempted, troubled Soul to ſay againſt this rich and free grace of God towards

poor sinners in Jesus Christ? Rom. 9. 13, 16. For he saith, *I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.* It's Gods good will. So if God will glorifie the house of his glory, and make the place of his feet (his *Zion*) glorious, Isa. 60. 7, 13, 15. even an external excellency, Who hath any thing to say against it? *We will make thee.*

Consider 2. the Act of Christs power. To *make* is to *create*, Isa. 65. 18. *Behold, I create Jerusalem a rejoicing, and her people a joy;* which is thus expressed, Isa. 60. 15. *I will make thee an eternal excellency, a joy of many generations,* Isa. 45. 8. *I the Lord have created it.* What the hand of the Lord doth, he is said to create, Isa. 41. 20.

3 *Meditation.* The Saints grace and glory both in the beginnings and encreasing thereof, are the Operations of God the Father, the Word, and the holy Spirit.

*We will make thee, &c.]* I. A new Creature, Eph. 2. 10. *For we are his workmanship created in Christ Jesus,* &c. Whosoever is in Christ is that new creature, 2 Cor. 5. 17. II. A Renewed inward man, 2 Cor. 4. 16. *The inward man is renewed day by day;* the inward man is the New man; the Man within, the hidden Man of the heart, the spiritual man, the Man in Christ, who is renewed daily by the Spirit of God, Tit. 3. 4, 5, 6, 7. III. A New Jerusalem, Rev. 21. 2, 3, 5, 6, 7. *Behold, I create Jerusalem a rejoicing, &c.* Isa. 65. 18. *I will glorifie the house of my glory,* Isa. 60. 7, 13, 15.

Now all this grace and glory is figured out here by *Borders of gold, and Studs of silver.* Or, by *Rows of gold, and Specks or knobs of silver.* These Borders or Rows, signifie a comely and orderly disposing of things for honor and ornament. Isa. 54. 11, 12, 13. *And all thy borders of pleasant stone.* And hereby was typed forth the Righteousness of the Israel of God after the Spirit in the Lords portion of his Holy land. Compare Ezek. 45. 1, 2. with Isa. 60. 21. And by *Studs, Specks, or Knobs of silver,* which were for greater beauty, lustre and glory unto the Church and Saints; you may understand the variety of spiritual gifts and graces

yet

yet more plentifully bestowed upon the Churches and Saints in Gospel times, 1 Cor. 12. 4, 5, 6, 7, 8, 9, 10, 11. which Christ here promised to give unto them.

4 *Meditation.* The Ministrations of the Spirit under the Gospel, with the gifts and graces accompanying the same, are much more glorious and excellent than those under the Law, 2 Cor. 3. 7, 8, 9, 10, 11. therefore called, I. the ministration of the Spirit, *Vers.* 8. II. The ministration of Righteousness, *Vers.* 9. And III. the Excellency appeared in that the ministrations of the Gospel are to remain, *Vers.* 11.

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*Vers. 12, 13, 14. While the King sitteth at his Table, my Spikenard sendeth forth the smell thereof, &c.*

These verses contain the Spouse's commendation of the excellencies of her beloved Lord Jesus, by the Redolency of those sanctifying fruits of his holy Spirit, which Christ had communicated unto her; the Fragrancy and Odoriferous sweetness whereof she doth Metaphorically illustrate by three excellent Spices in a continued Allegory.

In this 12<sup>th</sup> verse, are two things especially to be observed, First, the Mutual Fellowship between Christ and his Spouse, his Churches, his Saints. *The King sitteth at his Table. I will sup with him, and he with me,* Rev. 3. 20. *Truly our fellowship is with the Father, and with his Son Jesus Christ.* 1 Joh. 1. 3. Secondly, the Effect of her fellowship with her beloved, to wit, the Odour, and Savour of her spiritual gifts and fruits. *My Spikenard sendeth forth the smell thereof.* 2 Cor. 2. 14. Now thanks be to God, which always causeth us to triumph in Christ, and maketh manifest the Savour of his knowledge by us in every place.

*While the King* [The King (in the history of this Scripture) was

was *Jehosaphat*, the King of *Judah*, who reformed religion, sent his Princes to teach in the Cities of *Judah*; and with them he sent *Levites*, and they taught the people, 2 Chron. 17. 5, 8, 9. By the King (in the mytery of this Scripture) is meant the Churches beloved Lord *Jesus*, who is King of *Sion*. Psal. 2. 6. *Yet have I set my King upon my holy hill of Sion*. And Christ (in the spiritual sense of this Scripture) is the King of Saints. Rev. 15. 3. *Just and true are thy wayes, thou King of Saints*.

1 *Meditation*. The Lord *Jesus Christ* is the King of Saints, and the King of *Sion*, and shall be King over all the Earth. Rev. 15. 3. Psal. 2. 6. & Zach. 14. 9.

1 The Lord *Jesus Christ* setteth up his Kingdome of grace in the hearts of beleivers, Luk. 17. 20. The kingdome of God is within you. This is the kingdome of Gods grace, which reigneth through righteousness, unto eternal life by *Jesus Christ* our Lord. Rom. 5. 21. The Lord is our King and he will save us. Isai. 33. 22. Thus Christ is Throned and Crowned in the day when any soul is espoused unto him as a chaste virgin, 2 Cor. 11. 2. *Go forth ye Daughters of Jerusalem, and behold King Salomon with the Crown, wherewith his Mother crowned him in the day of his espousals*, Cant. 3. 11. The Love of which espousals *Jesus Christ* never forgetteth, but it is always fresh upon his heart, Jer. 2. 2, 3. I remember thee, the kindness of thy youth, the love of thine espousals.

2 The Lord *Jesus Christ* setteth up his kingdome in *Sion*, amongst his Saints in his Churches, in Gospel times: this was foretold by his holy Prophets, Isai. 24. 23. when the Lord of hosts shall reign in mount *Sion*, even in *Jerusalem*: also Micah. 4. 6, 7. *In that day, saith the Lord, will I assemble her that halteth and I will gather her that is driven out, and her that I have afflicted, and I will make her, that halteth a remnant, and her that was cast far off, a great Nation, & the Lord shall reign over them in mount Sion from hence forth even for ever*. Which Prophecies were in part fulfilled, when Christ came in the flesh, Zach. 9. 9, 16. [ & Joh. 12. 15. *Fear not O Daughter of Sion, behold thy King cometh*, ] Called his 12. Apostles and instructed them concerning his kingdome. Acts 1. 3. The Keyes of the

*the Kingdome of his Church, of Zion, he gave to his Apostles, Mat. 16. 18, 19.*

3 The Lord Jesus Christ will set up his Kingdome on the Earth in this world, to wit, a Kingdome of righteouſnesse, Pſa. 45. 6. & Heb. 1. 8. But unto the Son, God ſaith, *Thy Throne O God is for ever and ever, a Scepter of Righteouſnesse is the Scepter of thy Kingdome.* Iſa. 32. 1. *Behold a King shall raig in Righteouſnesse,* Ier. 23. 5, 6. *And a King shall raig and prosper, and this is his Name, whereby he shall be called, The Lord our Righteouſnesse, he shall execute Judgement and Justice in the Earth,* & Ier. 33. 14, 15, 16. The open vision, of this kingdome of Christ is givento the faithfull witnesses, who shall rise and Propheſie, ſaying, *The Kingdomes of this world are become the Kingdomes of our Lord, and of his Christ, and he shall raig for ever and ever,* Rev. 11. 3, 4, 7, 11, 12, 15, 17. The God of Heaven will set up this kingdome of Christ, in the dayes of the Kings of the world, Dan. 2. 44. And will give it unto Christ his Son, Dan. 7. 12, 13, 14. and to his Saints, Dan. 7. 27. And all Dominions shall ſerve and obey him.

This King hath three ſorts of Enemies oppoſing him in theſe his kingdomes, who ſay, ( as thoſe Citizens did Luk. 19. 14. ) *We will not have this Man to raig over us.* Concerning whom Christ will ſay, ( as that Noble Man did in the Parable touching the kingdome, Luk. 19. 27. ) *But thoſe mine Enemies, which would not that I ſhould reign over them, bring hiſher, and ſlay them be fore me.*

Fiſt the natural Man is an Enemy unto Christs kingdome of grace, Rom. 8. 7. *The carnal mind is emity againſt God. The Natural Man receiveth not the things of the ſpirit of God,* 1 Cor. 2. 14. But is alienated and an Enemy to Christ, and the kingdome of his grace in the hearts of his people, through wicked works, untill he be converted and reconciled, Col. 1. 21.

Secondly, The man of ſin, and Son of Perdition is an Enemy unto Christs kingdome in Zion, 2 Theſ. 2. 3, 4, 7, 8. *Who oppoſeth and exalteth himſelf above all that is called God, or that is worſhiped, and that in the Temple of God ( the Churches of Christ ſo called, Ephes. 2. 19, 20, 21, 22. ) This is Antichrist*

*that denyeth the Father and the Son, 1 Joh. 2. 22. The Beast, and the false Prophet, who would keep the people of God in Babylon, and would not suffer them to return to Sion, but makes war against Christ and his Saints. Rev. 19. 19, 20, 21. And the Beast was taken, and with him the false Prophet, who deceived them, that had received the mark of the beast and them that worshiped his Image, and were destroyed.*

Thirdly, A Mighty Man, who shall arise and will be an Enemy unto Christs Kingdome in the earth, As *Doeg* against *David*, Psal. 52. 1, 5, 6, 7. Or as *Herod* against Christ, Math. 2. 1, 2, 3, 16. Or that other *Herod* with his Men of war, who set Christ at nought, Luk. 23. 11. The great day of the the Lord is neer, it is neer, and hatteth greatly, even the voyce of the day of the Lord; The mighty man shall cry there bitterly, Zeph. 1. 4, 6, 8, 9, 12, 14. This mighty man is he, that in the time of the forth kingdome upon earth shall arise after the ten Kings are risen: And he shall be divers from them, and he shall subdue three Kings or Kingdomes, And the Saints shall be given into his hands for 24 moneths, But the judgment shall sit, and they shall take away his Dominion to consume and to destroy it to the end. Dan. 7. 23, 24, 25, 26, 27.

*Sitteth at his Table* עד שחמלך במסבו, *While the King was in his Round*, This manner of speaking alludeth unto the Jewish Form of Sitting at the Table, the *Hebrews* were wont to sit round about the Table at their Feasts, in a Circumference or Circle, 1 Sam. 16. 11. [כי לא נסב עד בואו בה] *For we will not Round [the Table] till he come hither.* Which Phrase sheweth, that Christ did not sit at Table and Sup alone, but was accompanied with his Saints Luk. 22. 30. *That ye may eat and drink at my Table in my Kingdome.* This Kingdome is his Church, the Keyes whereof he gave unto his Apostles, Mar. 16. 18, 19. And his Table in his Kingdome is the Lords Table, to wit, his holy Ordinances (especially that of the Lords Supper. 1 Cor. 10. 21. Called the Lords Table) where Christ sits and Sups with his Saints. As the Tabernacle, wherein God was present, was rounded about with the Elders of *Israel*, Num. 11. 24, 25, when God put his spirit upon them, wherein



wherein were his ordinances, called his Table, *Mal. 1. 7. 8. 9.* So the Throne whereon Christ sitteth (to wit his Church, wherein are his Ordinances, and his Table, *1 Cor. 11. 2.*) was surrounded with the *24. Elders* clothed in white Rayment, *Rev. 4. 2. 4.* which Elders were his Saints, his Spouse, the Bride, the Lambs wife, for the fine linnen [which was their white Rayment] is the righteousness of Saints, *Rev. 19. 6. 7. 8. 9.*

2 *Meditation.* Christ and his Saints, do enjoy mutual communion and spiritual fellowship one with another, at the Lords Supper, and in all other his holy Ordinances. *1 Cor. 10. 15. 17.* *I speak as unto wise men judge ye what I say, The Cup of blessing, which we blesse is it not the communion of the blood of Christ? The bread which we break is it not the communion of the body of Christ?*

Christ Sups with his Saints, and the Saints Sup with Christ, in his holy Ordinances, *Rev. 3. 20. Behold I stand at the door and knock; If any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me.* Christ giveth his Saints spiritual Bread; hidden Manna, New-wine and water of life at his Supper, and in his Ordinances, and bids them, *Eat O friends, and drink, yea drink abundantly, O beloved; Cant. 5. 1.* Thus Christ maketh them a Feast of fat things full of marrow (full of divine sweetness, and comfort in the enjoyments of himselfe) and wine on the Lees well refined; (abundance of his holy Spirit reviving and refreshing the Souls of his poor hunger-thirsting Saints) in his holy Ordinances, *Isa. 25. 6.* The Saints when they sup with Christ, have meat and drink, which others know not of. Those beleevers; who sleight or neglect any of the holy Administrations and Ordinances of God, do want that fellowship with the Father, and that communion with Jesus Christ in the Spirit, which other beleevers do enjoy, *1 Joh. 1. 1. 2. 3. 4.* *That which we have seen with our eyes, and our hands have handled, of the word of life declare we unto you, that ye also may have fellowship with me, And truly our fellowship is with the Father, and with his Son Jesus Christ.* O dear Freinds! be not wanting to your precious souls, either in sleighting or neglecting the Ordinan-

ces of God, why should you cry, O my leanness, my barrenness, &c? Seing Christ in the great day of the Feast, stands & cries *If any man thirst: let him come to me and drink.* Joh. 7. 37. 38, 39. How unkindly do ye deal with Christ, to sleight and neglect or refuse his gracious Invitations, to heavenly banquets at his Table? Isa. 50. 1. & Rev. 22. 17. The spirit and the bride saith, Come and take the water of life freely.

*My Spikenard sendeth forth the smell thereof* ] These words declare the effect of the Spouse's fellowship with her beloved the Lord Jesus Christ: the King while he sat at his Table, Spikenard is a very pleasant and precious fruit and of great estimation, [*Plin. lib. 12. cap. 12.*] such was that Oyntment, wherewith Mary anoynted our Saviour Jesus Christ, unto his Burial, Mark. 14. 8. & Joh. 12. 3. *Then took Mary a pound of Oyntment of Spikenard, very costly, and anoynted the feet of Jesus, and the house was filled with Odour of the Oyntment.* By this Odoriferous Nard you may understand the spiritual gifts, and sanctifying graces of Christ in the hearts of beleevers, which in their communion with Christ, do send forth a redolent sweet Savour, Cant. 4. 13, 14, 15, 16.

3. *Meditation.* The Fruits and Graces of the Spirit, in the hearts of beleevers acted and drawn forth by Christ, in their communion with him in his holy Ordinances, give a sweet Savour, Ezek. 20. 40, 41. *For in my holy Mountain, saith the Lord God, there shall all the house of Israel serve me, there will I require your offerings, with all your holy things, and there will I accept them, I will accept you with your sweet Savour,* & Cant. 4. 10. The smell of the Spouse's Oyntments is better then all spices, & Cant. 7. 13. *The Mandrakes give a smell, and as our gates are all manner of all pleasant fruits, new and old, which I have laid up for thee, O my beloved.* They are not only a sweet smelling savour unto Christ, but unto others also. 2 Cor. 2. 14, 15. Now thanks be unto God, which alwayes causeth us to triumph in Christ, and make: h manifest the savour of his knowledge by us in every place.

Verf.

Verf. 13. *A Bundle of Mirrhe is my well beloved unto me: he shall lie all night betwixt my breasts.*

IN this verse you have, First, The Spouse, the Churches, the Saints high esteem of Christ, declared, 1. By her compellation, *my well-beloved*, 2. By a fit comparison, *As a bundle of Mirrhe unto me*. Secondly, The Spouse's holy Resolution to entertain Christ into nearest and dearest communion, *He shall lye all night between my breasts*.

*A Bundle of Mirrhe &c.* ] Mirrhe was one of the principal Spices in the holy ointment. Exod. 30. 23. It was offered to Christ at his Birth, Mat. 2. 11. and with it his body was anointed at his death. 19. 39. 40. It was used also in perfums Cant. 3. 6. and was of a sweet smell. Cant. 5. 5. and called *pure Myrrhe*, Exo. 30. 23. Pliny. Lib. 12. cap. 16: reporteth, that there is an Odoriferous tree called the Mirrhe-tree, that sweateth out a sweet Gum, which is called *Stacte*, or *Mirrhe*, bitter in tast, but sweet in smell, unto this bitter-sweet Gum, the Spouse compares Christ crucified, whose sufferings though very bitter unto him, were exceeding sweet and Sovereign unto her.

1 *Meditation.* The bitter Agony and sufferings of Christ applied by the Spirit, and faith unto poor Souls are exceeding sweet. Ephes. 5. 2. *Christ hath loved us, and hath given himselfe for us, an offering, and a sacrifice to God, for a sweet smelling Savour.* The fellowship of Christs sufferings maketh the Spouses fingers drop with sweet smelling Mirrhe, Phil. 3. 10. & Cant. 5. 5. And his lips (to wit, his promises of pardon and grace, spoken unto the hearts of his Saints) drop sweet smelling Mirrhe, that is to say, are full of divine sweetnesse, Cant. 5. 13.

*A bundle of Mirrhe, or a bag of Mirrhe* ] By which Metaphor is implied, First, the abundance & variety of spiritual Excellencies

encies in Christ, to wit, of the Spirit and of spiritual blessings, Ephes. 1. 3. Secondly, a plentiful preservative against the infection of sin and it's ill Savour. Sin is said to be sealed up in a bag or bundle. Job. 14. 17. which fendeth forth an ill Savour, and is very bitter, yea and infecting to the hearts of Christians; therefore by faith Christ crucified, is compared to a bundle of Myrrhe, that the benefits of his death and resurrection may comfort and preserve the Soules of beleivers from the bitterness and deadly infection of sin, and his pardoning sanctifying grace may be a sweet smelling Saviour in the soul.

2 *Meditation.* Christ is most sweet unto poor Soules, when sin is most bitter. Rom. 7. 22, 23, 24, 25. *O wretched Man that I am, who shall deliver me from the body of this Death? I thank God through Jesus Christ our Lord.* When a Soul is under the conviction of sin, sees his lost and perishing estate, is troubled and burthened, with the guilt and pollution of his iniquity, Oh how sweet is the love of God in Christ, applied by faith in a promise of grace unto his heart by the Spirit of God? And what an excellent Sovereign cordial is Christ, in any of the promises, duties, or ordinances unto a wounded conscience, an afflicted Spirit, and poor disconsolate Soul, troubled for his sins? Isai. 61. 1, 2, 3. & Mat. 11. 28, 29. *Come unto me all ye that labour, and are heavy laden and I will give you rest, and you shall find rest unto your Soules.*

*He shall lye all night betwixt my breasts.* ] By *Breast*: are here meant the hearts of beleivers, which is Christs bed-Chamber. Cant. 3. 7. where he who is her beloved Lord and husband, is most really and cordially entertained by his Sponse into nearest and dearest Communion of the Marriage-Covenant.

3 *Meditation.* A Christians heart is Christs Lodging. Eph. 3. 17. Christ dwells in their hearts by faith. Psa. 132. 13, 14. *This is my rest for ever, here will I dwell, for I have desired it.* O blessed Guest! My well-beloved Lord Jesus Christ, shall have my whole heart for his Bed-chamber, and he shall lye all night betwixt my breasts. The Saints desire to have their hearts prepared as a bed of Spices, to entertain their spiritual Husband, with faith, love, and all other fruits of the Spirit,

Cant. 7. 13. And Christ perfumeth the Saints hearts with his Mirrhe, to wit, his Spirit and grace, Jam. 4. 6.

By *Night* you may understand, first, a time of rest, peace, and pleasure. Isa. 21. 4. with Eccle. 2. 23. The Spouse could not rest without the presence and enjoyment of her Lord Jesus Christ. If a poor Soul lodg upon a bed of down, it cannot rest unlesse it have Christ in his armes, what outward peace, pleasure and quiet enjoyments soever, a gracious Soul may possesse in this world, yet it cannot rest nor be satisfied without the bosome loves of Christ. The Soul hath no peace, takes no pleasure in any Creature-Comforts, unlesse it have the imbracings of Christ, whatsoever creature-enjoyment or Contentment Beleevers have in this life, yet they reserve their hearts for Christ; and for his loving kindnes.

4 *Meditation.* Gracious Souls cannot rest satisfied in all creature-enjoyments without the presence, loves, and manifestations of Jesus Christ. Cant. 3. 1, 2, 3, 4. Christ is the top of all the new creatures contentments, Col. 3. 11. The Lord Jesus is the cheif of all the Spirituall man's relations, Cant. 5. 10. 16. None lieth so near the Spouses heart as her well-beloved: her spiritual Husband only is admitted into secret communion with her heart, he shall lie all night betwixt my Breasts.

Secondly, By *Night* you may also understand a time of affliction, Lam. 3. 1, 2. whether through dark desertion, or stormy Temptation &c. Whether through violent persecution, or prevalent Corruption &c. However it is *Night* with the Spouse, the Churches, the Saints of God, when they are under any such kind of Dispensations, and during that dark and cloudy dispensation, the Spouse most affectionately desires heart communion with her beloved.

5 *Meditation.* Christ hath most of his Spouse's affections, when she is exercised with greatest afflictions. Cant. 5. 8. Then she was sick of love, she could not live without Christ in her armes, in her bosome, yea in her very heart, he shall lie all the night (to wit, of affliction, temptation, persecution, and desertion) betwixt my breasts. Oh! what heart-workings have gracious Souls after Christ under these dispensations,

tations, afore mentioned! How are their desires enlarged, and their loves encreased at such times towards Jesus Christ! And if he delay his coming and communion with them, then they suddainly grow heart-sick for his presence, Cant. 2. 4, 5, 6. *Stay me with flagons, comfort me with apples; for I am sick of love.*

Verf. 14. *My Beloved is unto me as a cluster of Champhire in the Vineyard of Engedi.*

In this verse the Spouse further setteth forth the Excellencies of Christ her beloved, by another Metaphor, to wit, *Champhire*, amplified first, by the plenty of it, *A cluster of Champhire*, Secondly, by place thereof, *in the vineyards of Engedi*.

*My beloved is unto me, &c.* ] That which I would have you especially to observe in these words is the Spouse's Propriety of faith unto whole Christ, *My beloved*, doth expresse an act of faith; *My Lord and my God*, Joh. 20. 28, 29, also of affection, *My beloved freind*, Cant. 5. 16. *This is my beloved, and this is my freind*. *My Beloved Father*, Isa. 9. 6. & 2 Cor. 6. 18. *I will be a Father unto you, and ye shall bee my Sons and Daughters*, and *my beloved husband*, Hof. 2. 7, 16, 19, 20. *Thou shalt call me Ishi*, that is to say, *my Husband*.

1 *Meditation*. They who are espoused unto Christ in spiritual relation, should be constant in their spiritual affection unto him; Christ loveth his to the end, Joh. 13. 10. so should every Beleever love him for ever, Psa. 116. 1. & Mat. 22. 37.

Souls ought not to coole in their spiritual affections unto Christ Jesus; Jer. 2. 5. 13. *Thus saith the Lord, what Iniquity have your Fathers found in me, that they are gone far from me?* Christ doth take it unkindly that any beleevers should leaver their first love, Rev. 2. 4. And this they do, first, when they neglect to live by Faith, Heb. 3. 12. Secondly, when they growing secure, & carelesse, do neglect holy duties, Cant.



5. 2, 3, 4. Thirdly, when they either fall into some gross Sin, or allow themselves in some secret lust, Heb. 3. 13. which hardeneth the heart.

The Spouse did not only professe her faith in owning Christ, and declare her affection towards him in calling Christ her beloved, *My beloved is mine*, Cant. 6. 3. But she doth also testify her Experience of Christ, saying, *My beloved is unto me, &c.* whereby the Spouse doth appropriate whole Christ unto her selfe, and speaking in the Singular Number, she would teach every particular Church, and every individual Saint, to apply whole Christ by faith unto themselves.

2 *Meditation.* Faith doth apply whole Christ unto every particular Saint, and makes them sing, *My beloved is mine, Christ is mine, My Lord and my God*, Joh. 20. 28, 29.

*My beloved is unto me, &c.*

All that Christ is, that he is to me, A friend to me, A Father to me, an husband to me, Christ is light to me, and life to me, *He is Wisdom, Righteousness, Sanctification and Redemption unto me*, 1 Cor. 1. 30. Christ is my joy, my Comfort, my peace, my Mediator, my Advocate, my Saviour, yea Christ is all and in all to me, Col. 3. 11.

Whatsoever the Scripture of truth witnesseth that Christ is unto those who have union in him, relation to him, and communion with him by the Spirit and Faith, Christ is the same unto every individual beleever. And none know experimentally what Christ is to his Spouse his Churches, his Saints but those Souls, that have the Communications of himself, of his holy Spirit & of his saving-sanctifying grace, applied by faith unto themselves, Rev. 2. 17. *None knowes but he that receives.*

Who knoweth that divine light, life and glory, which is revealed by the Spirit in the heart of a beleever but himself? 1 Cor. 2. 9, 10, 11, 12. Or who can tell, what spiritual comforts, what refreshing joys, and what unspeakable peace, Jesus Christ is unto any poor Soul, save he or she, that do enjoy it, and himself witness it, 1 Pet. 1. 3, 5, 8. Ye rejoyce with joy unspeakable and full of glory through beleeving in Christ, O blessed Saint! What is Christ to thee?

*My beloved is unto me, the chiefest of Ten thousand, He is*



my Lord, Phil. 3. 8. my King, Rev. 15. 3. my Saviour, Tir. 1. 4. and my All, Col. 3. 11. O sinner! What is Christ to thee?

Christ is nothing to me, I see no form nor comeliness in him, saith the ignorant, impenitent, unbelieving sinner, [Isa. 53. 1, 2, 3. that I should desire him. Away with him, crucify him, *We will not have this man to reign over us*, Luk. 19. 14.

Say ye to the Righteous that it shall be well with him, *wo unto the wicked it shall be ill with him, wo unto their Soul, For they have rewarded evill unto themselves*, [Isa. 3. 9, 10, 11. & Luk. 19. 27.

*As a Cluster of Camphire*] The word [כפר] is sometimes taken for the Name of a Tree called a Cypress Tree, which preserveth from putrefaction, and yeeldeth a sweet Savour. And so the Septuagint Translation renders the word here, [Βότρυς τριφυλλῶν ἀδριανῶν μου ἰσὺς] *A Cluster of Cypress is my beloved unto me*. This Cypress, is a Tree, shrub, or plant of rare virtue and operation, whose fruit grew in great Clusters, which were both beautifull, and medicinall, also it signifyeth a Propitiation, Deu. 21. 8, an Expiation, Pro. 21. 18, and a Ransome, Isa. 43. 3. And so the Spouse here may have reference to the work and fruit of Christs death, whereby he became *a Cluster of Redemption* unto his Church; for as a Cluster consisteth of many berries compact together in one bunch; so the Redemption of Christ hath all saving mercy, sanctifying grace, and everlasting love compacted together, and all have their fragrancy, and spiritual Operation in the Application thereof unto believers, Ephes. 5. 2. *Christ also hath loved us, and hath given himself for us an Offering, and a Sacrifice to God for a sweet smelling Saviour*.

3. *Meditation.* The Benefits which believers have by the Redemption of Christ crucified are very many, very efficacious, and very sweet.

First, In general, all Spiritual blessings in heavenly things in Christ Jesus are the Benefits of our Redemption by Christ. Ephes. 1. 3, 4, 5, 6, 7.

Secondly, In the particular, Our union by Faith, the Pardon of sin, our Reconciliation with God, the Sanctification of

of our hearts and lives, our peace of conscience, and the Salvation of our Souls, are the Benefits of our Redemption by Christ, 1 Cor. 1. 30. These are as a Cluster of Camphire, full of divine virtue, and spiritual sweetnesse unto beleevers, when they can apply these benefits unto themselves by Faith.

*In the vineyard of Engedi.* ] Engedi was the name of a place in the land of Canaan, the lot of the Tribe of Judah in the wilderness, Josh. 15. 62. A very fruitfull Soyl, famous for vineyards, and fruitfull Trees, also strong holds, 1 Sam. 23. 29. & Ezek. 47. 6, 7, 8, 9, 10, 12. This Engedi was the place where the Children of Moab, and the Children of Ammon came against Jehoshaphat to battel, called Hazazon-Tamar, which is Engedi. 2 Chron. 20. 1, 2, 3, 14, 15, 17, 22, 23, 24. This noteth unto us the great Redemption, Salvation, and Victory which the Church and every particular Saint shall obtain by Christ crucified over all their Enemies. 1 Cor. 15. 57. & Rom. 7. 24, 25. & Rom. 8. 37, 38, 39.

4 *Meditation.* Christ will be a strong hold, and horn of Salvation unto his Churches, and his Saints, in the midst of their greatest dangers. Isai. 4. 5, 6. & Psal. 18. 1, 2, 3. Christ hath been with his people in six troubles and in seven, he will not forsake them, Job. 5. 19. *For he hath said, No, I will not leave thee, no no I will never forsake thee,* Heb. 13. 5, 6. Five negatives are here used by the Spirit to confirm their Faith.

Also by the vineyard: you may understand the Churches of Christ. Isai. 5. 7. *The vineyard of the Lord of Hosts, is the house of Israel, and the men of Judah his pleasant plant.* The Church of the Jewes was Gods vineyard, Cant. 8. 12. *My vineyard which is mine is before me.* The vineyards of Engedi, do resemble the Churches of Saints in Gospel-times, (especially in the dayes of the Apostles) for fruitfulness, which was the Spoule's commendation both Metaphorically and Prophetically sung by Christ, Cant. 4. 13, 14, 15, 16. *Thy Plants are an Orchard of Pomegranats with pleasant fruit, Camphire, and Spikenard, all the Tree of Frankincense, Myrrhe, and Aloes, with all the cheefe Spices.* Such vineyards were

the Churches in *Galatia, Asia, and Thessalonica*; 2 Thes. 1. 3. *We are bound to thank God alwaye for you Brethren, as it is meet, because your Faith groweth exceedingly: and the love of every one of you all toward each other aboundeth.*

These fruits of the Spirit did flow from Christ. Hos. 14. 8. *From me is thy fruit found.* Christ is the vine, Joh. 15. 1. And the fruits of his Spirit are the Clusters of grapes, Gal. 5. 22, 23. And his Churches of Saints are the vineyards, Cant. 8. 12. And the Saints are the grape-gatherers. Cant. 7. 11, 12. 13. And the Ordinances of God are the Baskets, wherein the bunches of grapes are put by the Husband-man (who is God the Father, Joh. 15. 1.) that the Saints may receive them by the hand of Faith, Jer. 6. 9. *Turn back thy hand as a grape-gatherer into the Basket.* Go again to Gods holy Ordinances; where by the hand of faith thou mayest receive spiritual gifts and fruits from Christ, and enjoy abundance of sweet Communion with Christ; who will be as a Cluster of Camphire in the vineyards of *Engedi* unto thy Soul.

5 *Meditation.* The Saints have most constant sweet Communion with Jesus Christ at his holy Ordinances in his Churches. 1 Joh. 1. 3. & Psal. 132. 13, 14, 15. *I will abundantly blesse her provision, and her Saints shall shout for joy.*

When a gracious Soule comes to the Church of God, and enjoyeth communion with Christ in his holy Ordinances, he is like one in the vineyards of *Engedi* gathering the first ripe fruits, such as his Soule desireth: And Christ is as a Cluster of Camphire unto him, full of divine sweetnesse, and spiritual blessings. There the Saints have hidden Manna, sincere Milk, spiritual bread, and living water: meat and drink which others know not of; Spiritual joyes, peace, and comforts; which strangers do not inter-meddle with: Psal. 65. 4. *Blessed is the Man, whom thou chusest, and causest to approach unto thee, that he may dwell in thy Courts; he shall be satisfied with the goodnesse of thy house, even of thy holy Temple:* To wit, the Church and Ordinances of God. There the Saints have fellowship with the Father, and with his Son Jesus Christ, 1 Joh. 1. 3. There Christ and his Saints Sup together, Rev. 3. 20. And he makes them a feast of fat things full

of marrow, *Isai. 25. 6.* That maketh the Spouse sing unto her well-beloved, a Song of her beloved, touching his vineyard, *Isai. 5. 1.*

O how are the hunger-thirsty Soules of the poor Saints revived, refreshed, comforted, and satiated with the Communications of the Spirit and grace of Christ, in his holy Ordinances? when the Lord meets them, manifesteth himself to them, speaketh gracious words unto their hearts, and witnesseth his love, and sealeth it by his Spirit in the promises of the new Covenant.

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*Verf. 15, 16, 17. Behold, thou art fair, my love,  
Behold, thou art fair, thou hast Doves eyes,  
&c.*

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CHRIST and his Spouse do in these verses renew the praises one of another more succinctly than before, and with greater plainnesse; first Christ commends her beauty, *vers. 15.* Secondly, the Spouse praiseth her beloved, *vers. 16.* Thirdly, both Christ and his Spouse do joyntly commend the Churches glory, *vers. 17.*

In this 15. verse Christs *Enlogie* is amplified, *First*, by an Introduction, which consisteth of two parts, 1. A word of Attention, and that doubled, *Behold, Behold*, not only to satisfy her doubts, but also to move admiration. 2. A Title of affection, *my Love.* *Secondly*, by a twofold Assertion, 1. of the Spouse, the Churches, and the Saints spiritual Beauty, which is also doubled, noting both the certainty, and the eminency thereof, *Thou art fair, thou art fair.* 2. of her Chastity and spiritual understanding! *Thou hast Doves eyes.*

*Behold thou art fair, my love, Behold, thou art fair,* The poor Saints (who are the precious Sons of *Sion*, and the comely Daughters of *Jerusalem*,) do very much desire to be beautiful and lovely in the eyes of Christ, but they are apt to look altogether upon their own deformities, defilements,

pollutions, and corruptions, whereby it comes to passe, that they lye under great doublings, darknesse and despondencies in their own Spirits, dare not, cannot beleieve that they are comely in the eyes of Christ. They see not the inward beauty and spiritual glory of the new man, the hidden man of the heart. Now Christ being formed in them, and seeing his own Image in their hearts, doth not only witnesse their spiritual beauty and hidden glory, but calleth them to *Behold*, that is, to consider, and to look upon the truth of grace in themselves.

*Behold, Behold.* The word being doubled notes unto us these things, *viz.*

First, The Saints backwardnesse, indisposition and slownesse of heart to beleieve, and to be perswaded; what Christ hath done for them, what grace he hath bestowed upon them, and what spiritual blessings of the new Covenant, God hath blessed them with in Christ Jesus.

1 *Meditation.* Christ would have his Saints to beleieve, what he hath done for them, what Grace he hath wrought in their hearts, and what spiritual blessings he hath blessed their Souls with in heavenly things. Christ doth say to every poor doubting Soul, as he did to the Ruler of the Synagogue, Mark. 5. 36. *Be not afraid, only beleieve.*

Secondly, It is a Note of wonder and admiration, Isa. 7. 14. *Behold, a virgin shall conceive and bear a Son, and shall call his name Emmanuel.* And so here; *Behold, thou art fair.* It is no lesse wonderful that a poor sinner should be born of God, Joh. 1. 12, 13. And become the Son of God, Gal. 3. 26. And also be made partaker of that divine Nature, 2 Per. 1. 4. Yea, and be sanctified in Christ Jesus, called a Saint, 1 Cor. 1. 1, 2. And washed from his sins in the blood of Christ, Rev. 1. 5. and presented to God in the righteousness of Christ without spot, Ephes. 5. 26, 27.

2 *Meditation.* When Christ manifesteth the work of Regeneration and Sanctification in the hearts of his Saints, and calleth and causeth them to behold it by Faith, they cannot but wonder and admire the free grace of God in Christ Jesus unto their Souls. Psal. 31. 19, 21. *Blessed be the Lord for he*  
hath

hath shewed me his marvelous kindnesse, O how great is thy goodnesse! & Psal. 118. 21, 22, 23, 24, 28. *I will praise thee, for thou hast heard me, and art become my Salvation. This is the Lord: doing, it is marvelous in our eyes.*

When God revealeth Christ in any poor Soule, and by his Spirit sheweth unto him the things that are freely given him of God, speaking pardon and peace unto him in a promise of free grace, witnessing the Fathers love, and his Sonship by the Spirit of Adoption, Oh! how doth that poor Saint admire the free grace of God in Christ, and wonder at the love of God in Christ to his Soule! What? Is it so indeed? Hath God loved me with an everlasting love? Is God my Father? Is Christ mine? Am I a child of God? In everlasting Covenant with God? and shall I have eternal life? Who am I? Oh how vile am I? how defiled, polluted and sinfull am I? What! love me, pardon my sins, make me an heir of grace, give me a kingdome; O infinite loving kindnesse! Oh admirable free grace! Oh the height, and depth, and length, and breadth, of the love of God in Christ, to poor lost perishing sinners!

*My love* Christ calleth his Spouse his love: *First* because she is the subject of his love; his love is settled upon her: Christs love and delight from all eternity was in the Father, and the Fathers love and delight was from everlasting in Jesus Christ his Son, but it did not rest there. Pro. 8. 22, 23, 30, 31. *I was set up from everlasting, and I was daily his delight, rejoicing always before him. Rejoicing in the habitable part of his earth, and my delights were with the Sons of men. For Christ seateth his love upon his Zion, his Churches, and in the hearts of his Saints. Psal. 87. 2, 3, 7. & 132. 13, 14, 15. and Job. 14. 21. And he that loveth me, shall be loved of my Father, and I will love him, and will manifest my self unto him.*

*Secondly*, Christ calleth her his love, because she is the Object of his love, his love is communicated to her, & his beams delight and desire is unto his Spouse, his Churches, his Saints. Cant. 7. 10. *I am my beloveds, and his desire is towards me.* The greatest out-goings of the heart of Christ is towards his Saints, Jer. 31. 3, 20. The Saints hearts are the receptacle of Christs



Christ's love; Though Christ loveth all men, as he did that young Man; Mark. 10. 21. Yet he loveth his Spouse, his Churches, his Saints with a peculiar love, Joh. 15. 9. 16. *the Father hath loved me, so have I loved you, continue ye in my love: O what manner of love is this!* 1 Joh. 3. 1, 2. No love like Christ's, and the Fathers love in Christ. Joh. 17. 23, 26.

3 *Meditation.* The Saints are both the Subjects and the Objects of the heart-loves of the Lord Jesus Christ.

First, Christ bestowes his love upon them, which he manifested, 1. in giving himself for them, Gal. 2. 20. 2. in drawing them to himself, Jer. 31. 3. 3. in washing away their sins in his own blood, Rev. 1. 5. 4. in Sanctifying them by his holy Spirit, 2 Thess. 2. 15. 5. in preserving them in himself Jude, 1. And 6. in saving them by grace, Ephes. 2. 8. and sealing them unto the day of Redemption. Ephes. 4. 30.

Secondly, when Christ hath made his Saints lovely, he looks upon his own Image in them, and loves them, because he sees his own Spiritual gifts and graces in their hearts, wherewith Christ is ravished, Cant. 4. 9. Before we be actually his, he loved us with a *love of good will*, as beholding us in his Fathers choyce, and given to himself in Election, Jer. 31. 3. and therefore gave himself for us, Ephes. 5. 2. And when we lay in our blood, our time was the time of love, and Christ tooke us out of our blood, and spread his skirt over us (put his Righteousnesse upon us) and entered into Covenant with us, and we became his, Ezek. 16. 6, 8. to 14.

But when Christ hath called, justified, and sanctified his elected ones, made them partakers of his divine Nature, given them his holy Spirit, changed them into his own Image and planted the seeds of his grace in their hearts, & they begin to bud, grow and bring forth the spiritual fruits of Faith, love, humility, zeal, patience, meeknesse, and self-deniall in their lives and conversations, to the praise of the glory of his free grace then Christ loveth them, with a love of most intimate friendship; Then he loves them as a Father, yea with the same love that the Father loved him, Joh. 15. 9. 10. Then he loveth them as a Husband, Isai. 54. 5, 6, 7, 8. 11, 12, 13, 14. With a conjugal Marriage-love, his bosome-ear-love



love. Then Christ dwells in their hearts, opens the secrets of his Soul unto them, and sheddeth abroad his love in their hearts by his holy Spirit, which he hath given them.

*Thou art fair, thou art fair.* This gemination noteth, first, the certainty; and secondly, the eminency of the Spouse's, the Churches, and the Saints Spiritual beauty, and inward glory. The word [FAIR] signifieth fair or beautiful; not only in colour, but in comely proportion, and parts, such as engageth affection, and draweth love and complacency, Cant. 4. 7. & 7. 6. *How fair, and how pleasant art thou, O love, for delights.* As if Christ wanted words to expresse the Spouse's beauty and comeliness; as one ravished with her love, he breaks forth into admiration, *How fair, and how pleasant?* &c. Thus Christ gets into the hearts of his poor Saints, & doth win upon them, and gain their affections (ere they be aware, Cant. 6. 12.) by his sweet insinuations.

Also the doubling of the word holdeth forth both variety of beauty, and perfection of beauty; As *Peace, Peace*, is perfect peace, Isa. 26. 3. So *fair, fair*, noteth perfect beauty, Psal. 40. 2. Also it denoteth eminent beauty and comeliness; As *high, high*, is very high; and *low, low*, is very low; So *fair, fair*, is very fair, or exceeding beautiful, Ezek. 16. 13, 14. *Thou was exceeding Beautiful.*

4. *Meditation.* The Churches and Saints of God, do excel in spiritual beauty; and are most fair and lovely in the account of Christ. Psal. 16. 3. Prov. 31. 30, 31.

The Church of the *Jews* was beautiful, fair, and comely in the dayes of *Moses*; Chiron. 29. 3, to 36. & 36. 1. to 32. 17. & 31. 2. to 21. The Churches of Believers were beautiful and glorious in the dayes of the Apostles; Act. 9. 31. 2 Thes. 1. 3. And every Saint is fair and lovely in the dayes of its first espousals; Jer. 2. 2, 3; and Ezek. 16. 13, 14. Christ beholdeth his people as covered with the robe of his Righteousnesse, and clothed with the garments of his Salvation, and made all glorious within. Psal. 51. 10, and Psal. 49. 13. *Thou art all fair, my love, there is no spot in thee.* Cant. 4. 7. & Ephes. 5. 27.

First, Christ is the Churches beauty, as he is the head of

the Church, and the Saviour of the body, Ephes. 5. 23. And Christ is also the Saints Crown of glory, and Diadem of beauty, Isai. 28. 5. For he is their wisdom, Righteousnesse, Sanctification, and Redemption, Cor. 1. 30.

Secondly, The Churches and Saints are beautiful in respect of all those spiritual gifts and graces, which Christ hath endowed them withall, Joh. 1. 16. & Ephes. 4. 7. And in this respect, the Spouses Husband and Bridegroom, the Lord Jesus Christ her King doth greatly desire her Beauty, Psal. 45. 11.

Thirdly, The Churches and Saints are beautiful and comely, in respect of all the holy Ordinances of God, and administrations of Christ, which they do, or may enjoy, 1 Cor. 11. 1, 2, & Psal. 48. 1, 2. & 78. 3, 5, 6, 7. *All my springs are in thee.* There are diversities of gifts, but the same Spirit, And there are differences of Administrations, but the same Lord, 1 Cor. 12. 4, 5, 6, 7.

*Thou hast Doves eyes.* ] By eyes you may understand, first, Spiritual knowlege, and divine Illumination, called the eyes of our understanding, Ephes. 1. 18. Enlightened with the Spirit of wisdom, and revelation in the knowlege of Jesus Christ, and renewed in the Spirit of our mind by putting on the new Man, Ephes. 4. 23, 24. Secondly, By eyes you may also understand, the Ministers of Christ in his Churches, who were called *Seers*, 1 Sam. 9. 9. & 2 King. 17. 13. And *Eyes*, 1 Cor. 12. 16, 17, 21, 27, 28. & Rev. 4. 6, 8. And therefore are said to be the Saints Guides, Heb. 13. 7, 17. False Ministers are called blind guides, Mar. 23. 16, 24.

*Doves* are fearful, peaceable, innocent Creatures, Mar. 10. 16, which doe fly to the cliffs, or holes of the Rock for safety, Jer. 48. 28. God compares his mourning Saints to Doves in the vallyies, Isai. 38. 14. And his Saints under their captivities, bondages, and sufferings, God compares unto Doves, whose wings are covered with silver, and their feathers with yellow gold, Psal. 68. 13. So here Christ compareth his Churches & Saints with respect unto the spiritual light and understanding which they and their Teachers have, and shall receive from the unction of his holy Spirit unto

unto Doves eyes, Cant. 4. 11. Behold thou art fair my love, behold thou art fair, thou hast Doves eyes, &c.

5 *Meditation.* The spiritual understanding and experimental knowlege, which the Ministers and Saints have in Mysteries of God and Godlinesse, accompanied with a chaste, holy, and harmlesse conversation (as becomes the Gospel) renders *Sion* to be very beautiful. Faith can see far into the mysteries of Christ, the Eye of faith can see him that is invisible, Heb. 11. 27. And behold things not seen, Heb. 11. 1.

First, The spiritual understanding and experimental knowlege which the Ministers and Saints in the Churches of Christ have in the Mysteries of God and godlinesse, doth render *Sion* to be very beautiful. This was a part of the Churches glory and beauty, in the days of the Apostles, Ephes. 2. 3, 4, 5, 6. Col. 2. 2, 3. And their chaste, holy and harmlesse Conversation was another part of the Churches dignity and comeliness, 2 Tim. 3. 10, 11. & Phil. 1. 27. & 2. 15.

Secondly, Spiritual light will be the glory of *Sion*, of the Church, and Saints, when God shall restore *Jerusalem*, Isai. 60. 1, 2, 3, 19, 20. The Lord shall arise upon thee, and his glory shall be seen upon thee: The Lord shall be unto thee an everlasting light, and thy God thy glory. And their holinesse and purity shall also be *Sion*'s glory in that day, Isai. 60. 15, 17, 20, 21, 22. Then saith the Lord, I will make thy Officers peace and thine Exalters righteousness, thy people also shall be all righteous, and I will make thee an eternal excellency; The Lord will hasten it in his time.

Verf. 16. Behold, thou art fair, my beloved, yea pleasant, also our bed is green.

The Spouse doth return praise unto Christ her beloved, expressing his beauty; which she setteth forth 1. by a note of admiration, Behold, 2. by a Title of affection, My Beloved, 3. by an assertion of his excellent beauty, Thou art fair, 4. by an addition to his praise, yea pleasant, And 5. by the blessing of

their mutual marriage Communion, *Also our bed is green.*

*Behold, thou art fair, my beloved*] As if she should say, my beloved Lord Jesus Christ; I have in obedience unto thy command, considered of that Spiritual beauty and comeliness, which I received from thee, and do admire that beauty in its fountain, even thy self my beloved, for *thou art fair*, and whatsoever beauty I have, I have it from thee, and from thy fulnesse have we all received grace for grace.

1 *Meditation.* Christ is most beautiful in himself, and the fountain of all the spiritual beauty in the Churches and Saints. Cant. 5. 9, 10, 16.

Christ is beautiful in himself, if considered, 1. In the form of a *Servant*, Phil. 2. 7. *Isai. 42. 1. Behold my Servant, in whom my Soul delighteth, Isai. 49. 6. It is a light thing, that thou shouldst be my Servant, to raise up the Tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my Salvation unto the ends of the earth.* If the feet of the Messengers (who bring glad tidings of Salvation to the ears of poor lost and perishing Sinners, Rom. 10. 15.) be beautiful: How beautiful is Christ crucified (who purchased that Salvation for them, and brings the glad tidings thereof into their hearts, and preacheth the Gospel of peace to their Soules, Ephes. 2. 16, 17.) unto his Saints, who hath done all this for them in the form of a *Servant*. Christ is more beautiful if considered, 2. in the form of a *Son*, Dan. 7. 23. bearing the Image of the Father, Heb. 1. 3. In whose face the Saints do behold the light of the glory of God, 2 Cor. 4. 6. And in beholding are changed into the same Image from glory to glory, even by the Spirit of the Lord. 2 Cor. 3. 18. By whom believers are made Sons, *John 1. 12. And receive the Spirit of Sonship or Adoption*, Gal. 3. 26 & 4. 6. Whereby they can call God their Father. Rom. 8. 15, 16. And by that Spirit of Adoption & Sonship all the Saints have access through him unto the Father. Ephes. 2. 18. And many other dignities and privileges of Sonship, which are the glorious liberties of the Sons of God.

Christ is most beautiful, if considered, 3. in the form of *God*, Phil. 2. 6. The brightness of his glory, Heb. 1. 3. The  
Appearance

Appearance of the likeness of the Glory of God, Ezek. 1. 26, 28. The full knowledge of God in Christ is too wonderful and high to be attained by Believers, whilest they are in this corruptible state, and tabernacle of clay, Job 11. 7, 8. & 1 Tim. 6. 16. *He dwelleth in the light which no man can approach unto, whom no man hath seen nor can see.* Yet Christ is that living Word of God, whereby God speaks forth himself, and the riches, yea and fulness of his grace and glory, in such a measure, and by such wayes and means as the Creature is made capable to receive the discovery thereof. 1 Cor. 4. 6. *For God who commanded the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God, in the face of Jesus Christ.* And when the Saints are in the visions of the glory of God, and sees by faith that invisible glory in the face of Jesus Christ, they can experience this admirable transcendent beauty of Christ, which the Spouse here sings of, and say *Amen* to it, *Thou art fair my Beloved.*

Christ is the fountain of all the spiritual beauty in the Churches, and in every Saint: It is he that decketh his Spouse, his Churches and his Saints with spiritual ornaments of grace, Ezek. 16. 11, 12. cloaths her with the garments of Salvation, and covers her with the robe of righteousness, Isa. 60. 10. Christ beautifieth his Saints with the gifts and fruits of his holy Spirit, and adorneth them with faith, love, patience, zeal, meekness, humility and self-denial. Thus they are beautiful through Christ's comeliness which he puts upon them, Ezek. 16. 13, 14. *To every one is given grace, according to the measure of the gift of Christ.* Eph. 3. 7. & John. 1. 16. *And from his fulness have we all received, and grace for grace.* Thus the Spouse gives the praise of the grace of God in her unto Christ, from whom she received it, admiring and commending his beauty, and that with lively and spiritual affection unto himself.

*My beloved*] Something hath been spoken of the Spouses, the Churches, and the Saints affections unto Christ, in the 7. 13 & 14 verse. The sweeter gradation in her variety of expression, noteth the ardency of her affection unto Christ, whom the Spouse stileth, *My beloved*, v. 14. *My well-beloved*,

v. 13. *O thou whom my Soul loveth!* v. 7. Christ was the sole object of her Souls love in the day of her Espousals, whereof Christ keeps a divine record, bearing the remembrance of their kindness and cordial loves in his heart, Jer. 2. 2. *Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals.* And doth the Spouse cool in her spiritual affections unto Christ, or fall off, and leave her first love? Nay, she is constant in her love to Christ, as appears by this continued Epithete, *My beloved.* Which words express, 1 Her Propriety in Christ. 2 Her Affection to Christ [the word *Beloved* (being an Adjective, must have a Substantive supplied) and implies] 3 Her Relation unto Christ, who is her *Beloved friend*, Cant. 5. 16. *Father*, 2 Cor. 6. 18. and *Husband*, 2 Cor. 11. 2.

2 *Meditation.* Gracious Souls are greatly in love with the Lord Jesus Christ, and being espoused unto him, they own a propriety in him, have near and dear relation to him, and he is the onely object of all their spiritual affections.

Love is such a boundless affection, that when it is once fixed upon a suitable or desirable object, it knows no measure nor no end of its longing and thirsting desires to enjoy its Beloved: It was so with David's Soul, Psal. 73. 25. *Whom have I in heaven but thee, and there is none upon earth that I desire besides thee.* And thus it was with the Spouse, Cant. 2. 5. *Scay me with flagons, comfort me with apples, for I am sick of love.* Oh! how highly doe gracious Souls esteem Christ? Phil. 3. 7, 8, 9. How doe they love him? Cant. 5. 8. and prize him? 1 Pet. 2. 7. They love his presence, long for his appearance, mourn after him, rejoyce in him, and delight in his love, Espoused Souls challenge a Propriety in Christ. Cant. 6. 3. *My beloved is mine.* Joh. 20. 28. *My Lord, and my God.* Phil. 3. 8. *Christ Jesus my Lord.* Lam. 3. 24. *The Lord is my portion, saith my Soul.* It's the property of Faith to own a Propriety in Christ. Faith saith, All that Christ is, and all that Christ hath, that he is to me, and that he hath for me, Gal. 2. 20. *Whole Christ is mine, my Righteousness, my Sanctification, my Redemption,* 1 Cor. 2. 30. and my *All in All*, Col. 3. 11. Ad this propriety of Relation doth exceedingly



dinely engage the Spouses affection to love Christ, to admire Christ, and to style Christ her *Beloved*.

*Tea pleasant* ] This is another Epithite of love, and an addition of praise, which the Spouse gives unto her Beloved, Lord Jesus Christ. The word *pleasant* signifieth *pleasant, amiable, delightful, beautiful*: And so is Christ, he is *altogether lovely*, Cant. 5. 16. *most desirable*, none like Christ, none so amiable as Christ, Cant. 5. 10.

3 *Meditation*. The Saints take delight and pleasure in her Covenant-union and Marriage-communion with Jesus Christ their spiritual Husband. Psal. 94. 19. *In the multitude of my thoughts within me, thy comforts delight my soul.*

The Saints do delight themselves in the Lord, the messenger of the Covenant, Mal. 3. 2. And ought to doe so. Psal. 37. 4. *They delight in his commandments.* Psal. 119. 35, 47. O how pleasant is Christ for delights? Look what pleasure men and women find in earthly things, and Creature-contentments, and what delight they take in the empty, fading vanities, honours, riches, and glories of this world; the like, and far greater pleasure and delight doe the poor Saints in their measure, take in Christ, and the things of Christ. Ps. 119. 14. *I have rejoiced in the way of thy testimonies as much as in all riches.*

No Friend like Christ, no Father like Christ, no Husband like Christ, to a gracious Soul. *My beloved is the chiefest of ten thousand*, Cant. 5. 10. What love is like Christ's? 1 Joh. 3. 1. What worldly riches is to be compared with the exceeding unsearchable riches of Christ? Eph. 3. 8. What are earthly dignities unto the glorious liberties & dignities of the Sons of God? How are the hearts of beleevers ravished with the loves of Christ? How exceedingly are the Saints delighted with beholding of the glory of God in the face of Christ? They care not who frown, so Christ smile, so they doe but live in the light of his countenance, and have the communications of his Spirit and grace in his holy Ordinances, and in other dispensations of God towards them.

*Our bed is green* ] By *Bed* you are to understand, First, the Ordinances of God, wherein Christ and his Saints enjoy  
mutual



mutual Marriage-communion together. *Our bed*, that is to say, our Marriage-communion together, which is mutually enjoyed in the holy Ordinances of God, wherein Christ and his Spouse, his Churches, his Saints do sup together, Rev. 3. 20. In which respects the Church of God is called his House, 1 Tim. 3. 15. And the Ordinances of God being the means of Grace wherein Christ and his Saints have spiritual communion together, they are fitly resembled by a *Bed*; for Souls are converted in *Zion* by those means of grace. Psal. 87. 2, 5, 6. *And of Zion it shall be said, This and that man was born in her.*

Secondly, by *Bed* you may understand also the Hearts of beleevers espoused to Jesus Christ. The Churches of God are his Garden, and the Saints are his beds of spices. Cant. 6. 2. *My beloved is gone down into the garden, to the bed of spices, to feed in the gardens, and to gather Lillies.* These beds of Spices are the Breasts of his Saints, where Christ lieth all night, Cant. 1. 13. called *Solomon's Bed*, watched and guarded with the weapons of our spiritual warfare, because of the fear in the night. Cant. 3. 7, 8. *A bed of Love.* Ezek. 23. 17.

This adjunct [*green*] signifieth the flourishing and fruitful condition of the Churches and Saints, who are like a *green Olive-tree* in the House of God, Psal. 52. 8. & 92. 12, 13, 14. *The righteous shall flourish like the Palm-tree these that be planted in the House of the Lord shall flourish in the Courts of our God they shall be fat and flourishing.*

4. *Meditation.* The conversing with Jesus Christ in his holy Ordinances, maketh a spring of graces, comforts, experiences, and all other spiritual fruits in the hearts of Beleevers, Eph. 4. 15. 2 Thes. 1. 3. *Your faith groweth exceedingly.* And Col. 2. 19. *increaseth with the increase of God.*

The spiritual dews, showers, and shinings of Christ upon the beds of spices, the hearts of his Saints, in their spiritual communion with him in his holy Ordinances, maketh them grow as the Lilly, and as the Vine. Hos. 14. 5, 6, 7, 8. *I will be as the dew unto Israel, and Ephraim shall say, I am like a green fir-tree.*

All the Saints greenness and fruitfulness springs from their union and communion with Jesus Christ, he giveth more grace, Jam. 4. 6. Thus Zion cometh to have many Converts, Psal. 87. 2, 5, 6. called, *the precious Sons of Zion, and the comely daughters of Jerusalem, begotten by the Word of truth*, Jam. 2. 18. and *born again of the incorruptible seed of the Spirit*, 1 Pet. 1. 23. And every Son and Daughter of Zion doe hereby grow in grace, and are made fruitful in faith, love, patience, meeknesse, humility, zeal and self-denial; in both which respects the Spouse sings, *Our bed is green*. Zion is not like a desolate Widow, or like a barren woman, but like a married woman, whose Maker is her Husband, by whom she hath many children, and much Spiritual fruit, Isa. 54. 1, 2, 5, 13.

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**Verf. 17. *The Beams of our House are Cedar,  
and our Rafter of Firre.***

IN this Verse is commended the House wherein Christ and his Spouse cohabited, and enjoyed that Marriage-communion together, which she sang of, saying, *Our bed is green*. Which House is described by some principal materials thereof, to wit, the *Beams*, which are *Cedar*; and the *Rafters*, which are of *Firre*. This House (in the letter of this Scripture) was the Temple in *Jerusalem*, which *Josiah* King of *Judah* repaired, and wherein he and all the Elders of *Judah* and *Jerusalem*, the Priests and the Levites, and all the people great and small, made a Covenant before the Lord, to serve, even to serve the Lord their God, 2 Chron. 34. 8, 10, 29, 31, 32, 33.

*The Beams of our House are Cedar*] By *House* you are to understand the House of God, which is *the Church of the living God*, 1 Tim. 3. 14, 15. to wit, the Temple at *Jerusalem*, called the House of the Lord, Dan. 5. 3. and all the Synagogues of the *Jews*, called the Houses of God, Ps. 83. 12.

Also the general Assembly and Church of the first-born written in heaven, called *Zion*, Heb. 12. 22, 23. And those particular Assemblies of beleevers, gathered in the Order of the Gospel, called the Churches of Saints, 1 Cor. 14. 33. The text is [קִרְיַת בְּתוּבוֹ] *The Beams of our Houses*; that is to say, the Churches of God (in the Prophetical mysterie of this Scripture) gathered by the Apostles in Gospel-order, which were the Houses of God, called here *Our house* [by a *Synecdoche*] the Singular number put for the Plural, *Our House* for *Our Houses*.

1 *Meditation.* Every true constituted visible Church is the House of God. 1 Tim. 3. 14, 15. *That thou mayest know how thou oughtest to behave thy self in the House of God, which is the Church of the living God.*

The Church of God is Metaphorically called an House, and may fitly be compared unto an House in these resemblances, viz. 1. The Foundation. 2. The Materials, of Stones and Timber. And 3. the Framing, joyning and building together of those Materials upon the foundation, which maketh them an House. *But this is a great mysterie for I speak of Christ and his Church*, Ephes. 5. 32. which is a spiritual House, 1 Pet. 2. 4, 5, 6.

1. The onely sure Foundation of this spiritual House is the Lord Jesus Christ, 1 Cor. 3. 10, 11. which is laid by the Ministers of God (who are the wise Master-builders) in the bottome of the hearts of beleevers, as the chief Corner-stone, Eph. 2. 19, 20.

2. The spiritual Materials of this spiritual House are Beleevers, sanctified in Christ Jesus, called Saints, 1 Cor. 1. 2. who are living Stones, 1 Pet. 2. 5. and Trees of righteousness, Isa. 61. 3. living trees, bringing forth new fruit, Ezek. 47. 1, 12. hew'd and squared by the able Ministers of the New Testament, 1 Cor. 3. 9, 10. and therefore called the Churches of Saints, 1 Cor. 14. 33.

3. The Mystical Form of this spiritual House is the framing, fitting, joyning, compacting, and building together of these living and spiritual materials (viz. Beleevers) upon the Foundation of the Apostles and Prophets, Jesus Christ (who

(who himself is the chief corner stone) by the Spirit of Faith, Eph. 2. 19, 20, 21, 22. & 4. 12, 13, 15, 16. and one to another, by the Spirit of Love, Col. 2. 2, 19. which is the work of the Ministry of Christ, who are labourers together with God, and workers together with him, 1 Cor. 3. 5, 6, 9, 10, 11. 2 Cor. 6. 1. Eph. 2. 19, 20, 21, 22. & 4. 11, 12, 13, 15, 16.

This House is here commended by two adjuncts added as the most needful and useful parts of this spiritual building, to wit, *Beams and Rafter*s, which are put in their proper places; either in the Constitution of the Church, or in the Reformation thereof. The *Beams* of the House are the main timber thereof, which supporteth and beareth up the Roof, these were of Cedar, 1 King. 6. 36. By these *Cedar Beams* you may understand the Ministers or Elders of the Churches of God, who seem to be Pillars, Gal. 2. 9. holding the myserie of Faith in a pure Conscience, 1 Tim. 3. 2, 9. being strong in grace to bear up them that are weak, Rom. 15. 1. strengthening the weak hands and feeble hearts of the poor, doubting, tempted and afflicted members of the Church of God, Heb. 12. 12, 13.

*And the Rafter*s of firre] or *Galleries of firre*. Those Fir-trees are Beleevers, eminent in spiritual gifts, graces, and experiences; with whom Christ delighteth to walk and talk in his holy Ordinances, (as Kings and great persons doe in their Galleries with their Wives, Friends and Favourites) Cant. 7. 5. *The King is held in the Galleries*, delighted with the Saints spiritual beauty and inward glory, Psal. 45. 10. 11. which Christ greatly desireth, Cant. 7. 10.

2 *Meditation*. Able Ministers, who are found in the faith, and experienced Beleevers, who are eminent in Spiritual gifts and graces, are needful both for use and ornament in the Churches of Christ.

1 The able Ministers of the new Covenant were useful in the Constitution of the Churchers, 1 Cor. 3. 5, 6, 9, 10, 11. So they were in the Edification, Titus 1. 5. & Reformation, 1 Cor. 11. 17, 20, 23, 25. of the Churches. And Christ gave the Ministry of the Gospel for both these purposes. Ephes.

Ephes. 4. 11, 12, 13. And he gave some Apostles, and some Prophets, and some Evangelists for the gathering of the Saints one by one; and planting them together: And he gave some Pastors and Teachers for the edifying of the body of Christ, &c. And in this respect there were Elders ordained in every Church, Acts. 14. 23. which were as Pillars, or Beams, of Cedar in the Temple; The Churches of Christ can no more stand, and continue sound in the faith, pure in Administrations, and holy in Conversation without able and faithful Ministers, than the Temple could have stood without Pillars and Beams of Cedar.

2 Experienced Beleevers, eminent for spiritual gifts and graces are an Ornament to the Churches of Christ, like the green firre trees, Hos. 14. 8. which do beautify the Sanctuary, and make it glorious, Isai. 60. 13. with whom the Lord Jesus Christ, the King of Saints, and of Zion, doth sweetly converse in his holy Ordinances, as in his Spiritual Galleries, and sheweth them the glory, riches and excellencies of himself, and of his Fathers house.

CHAP. II. Of the Ministry of the Church. The Ministry of the Church is that which is ordained of God for the edifying of his Church, and for the gathering of the Saints. It is divided into three parts: 1. The Ministry of the Word, which is the duty of all Christians, but especially of those who are called to the Ministry. 2. The Ministry of Prayer, which is the duty of all Christians, but especially of those who are called to the Ministry. 3. The Ministry of Charity, which is the duty of all Christians, but especially of those who are called to the Ministry.